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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

WITH a view to repel the charges of European journalists against the United States, as not being sufficiently alive to the interests of religion, a gentleman has been for some time engaged in collecting complete information respecting the number of places of worship and charitable societies, and the state of religion in general, throughout the Union. To assist his efforts, a committee of gentlemen at Charleston, South Carolina, have instituted inquiry into this important subject in their own State, and have given the following particulars as the result of their researches.

In the state of South Carolina, there are the following denominations of Protestant Christians, which comprehend the principal part of the population, (though there are considerable numbers also of the Roman Catholic persuasion;) namely, Episcopalians, the Presbyterians, the Methodists, the Baptists, the Congregationalists, the Lutherans, and the Seceders. Most of these denominations have greatly increased within fifteen or twenty years, and some of them are continuing to make rapid progress. To state the numbers of congregations and people in their several denominations, though practicable as to some, not being so as to all, is deemed inexpedient. Within the periods above mentioned, some of them have increased three-fold, some have more than doubled, and most of them have

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advanced in a proportion far beyond the progressing population of the State. The Gospel is now preached to about 618 congregations of Protestant Christians: and there are about 292 ordained clergymen, who labour in word and doctrine amongst them, besides a considerable number of domestic missionaries, devoted and supported by each denomination, who dispense their labours to such of the people as remain destitute of an established ministry. From actual returns, and cautious estimates where such returns have not been obtained, it appears that in this State there are about 46,000 Protestants who receive the holy communion of the Lord's Supper. In the city of Charleston upwards of one fourth of the communicants are slaves or free people of colour; and it is supposed that in the other parts of the State the proportion of such communicants may be estimated at about one-eighth. In every church they are freely admitted to attend on Divine service; in most of the churches distinct accommodations are provided for them; and the clergy in general make it a part of their pastoral care to devote frequent and stated seasons for the religious instruction of catechumen from amongst the Black population. While a greatly increased and still growing attention to the means of grace are every where to be discerned amongst the people, it may truly be added, that the clergy in general, of every denomination, appear to be faithful and diligent in preaching the great evangelical principles of re-

penitance towards God, faith in the Lord Jesus Christ, with renovation of heart and holiness of life, as essentially forming the Christian character. They mostly experience an encouraging degree of success from the general and regular attendance on Divine service, the increasing number of communicants, and the remarkable liberality and attention with which the people at large contribute their aid and co-operation in all measures proposed for educating the rising generation, for spreading the knowledge of Divine Truth at home and abroad, and for cultivating the Gospel of Christ in its purity and simplicity.

All of the most numerous denominations have established Sunday schools, in which individuals of both sexes, during many hours of every Sabbath, devote themselves to the religious instruction of multitudes of children, who are encouraged by suitable rewards in books provided by voluntary contributions of the church at large; from which also other incidental expenses are defrayed.

Several societies are established, and others are in prospect, for providing funds for the education of indigent and pious young men for the Gospel-ministry: for which purpose, as well as for sending the Gospel amongst the heathen, the Baptist Association of Charleston took decided measures at an early period. Besides these, large contributions are annually made from every denomination, for the aid of several theological institutions in the United States. In the Episcopal connexion there is a society of several years' standing for distributing the Bible, the Prayer-book, and suitable tracts. And the other denominations have united in a general and extensive Tract Society, also of some years' standing, and connected throughout the State. These societies are greatly aided by many female associations in town and country, the individuals of which contri-

bute not only in funds, but in the more valuable and efficient co-operation of employing their mild and attractive influence to awaken a sense of religion, and diffuse a spirit of piety in those uncultivated families, or neighbourhoods, where the people have either never possessed or have unhappily lost the habits of attending on the public worship of God, and even where the voice of the preacher has not been heard. Nor is it to sectarian zeal that all these exertions in the cause of religion are solely to be ascribed. The proofs are abundant that the sublime views of advancing the glory of God, and the temporal and eternal happiness of mankind at large, inspire a truly catholic spirit amongst all denominations, and stimulate them to united exertions. The Bible Society of Charleston, composed of every denomination in the State, aided by sister societies in different parts of it, has been established for ten years past, for distributing the holy Scriptures. Besides these, there is an active Marine Bible Society in Charleston. The number of copies of the holy Scriptures distributed by the Bible Society of Charleston, added to those of the Marine Bible Society, amount to 6306; besides which, a Female Bible Society has distributed upwards of 600 copies.

But these exertions, as they are not restricted within the limits of particular sects, so their views are not confined to our own country. In some of the denominations of Christians, there are regular and long established Missionary Societies, upon an enlarged and comprehensive scale; the effects of whose philanthropy are felt beyond the Ganges and amongst the islands of the East. Amongst our citizens at large, there are but few who do not in some way or other contribute to this great cause of carrying the knowledge of the true God, and redemption by Jesus Christ, amongst the heathen. Here too, the female sex are found



to be exemplary and cordial co-operators. There is now, in Charleston, a Female Society in the connexion of the Independent Church, who regularly support one heathen child in India, to be provided for and educated in the family of a missionary there. The children who attend a Sabbath school in Charleston, in number about 225, have formed a society on the model of that above mentioned; and hope to support a school for 50 heathen children in India. Many other societies are formed in other parts of the State.

This noble leaven of Divine philanthropy, which for many years has been working in the mass of society, might well be expected to shew itself in the body of the State Legislature. Actuated by the familiar truth, that the best security for the prosperity of a state, and for individual happiness here and hereafter, is founded upon the seasonable and suitable education of youth, the Legislature, in 1811, passed a law for establishing perpetually in each election-district a number of free schools, equal to the number of members in the House of Representatives. Besides the salaries of the president and professors of the South Carolina College, there is annually appropriated, out of the public treasury of the State, about 37,000 dollars for the support of these free schools; to which any citizen of the State is at liberty to send his children free of expense. It may be also added, that the State abounds with literary and library societies, mostly incorporated by law. Perhaps there is not a district in the State in which there may not be found at least one or more well chosen public libraries, in which a thirst for knowledge, in almost any department of religion, science, or letters, may be gratified.

It is trusted that enough has been shewn, or alluded to, for the purpose of exempting this State from the reproach of being totally indifferent and inattentive to the great du-

ties incumbent on every community, of endeavouring to spread moral and religious instruction, and to form the public mind to those habits on which the most precious interests and permanent happiness of every people must depend.

COLUMBUS.

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To the Editor of the Christian Observer.

PERMIT me to introduce to your notice, and that of your readers, a temperate and well-written Letter to his Grace the Archbishop of Canterbury, on the subject of the doctrines termed Evangelical, occasioned by the two Letters of the Rev. E. J. Burrow to the Rev. W. Marsh. The author, who denominates himself "A Lay Member of the Established Church," begins with censuring the uncandid practice of confounding truth with error, by condemning in the gross, *as one class*, persons who may happen to hold some principle in common, and to adopt some similarity in practice, but who nevertheless differ most essentially in several fundamental points. The candid Christian, he remarks, will be cautious, lest, in refuting the errors of some, he may raise a prejudice against others, and thereby injure the cause of Truth itself. The nature of the practice he illustrates as follows:—

"Let a man regularly attend all the ordinances of our Established Church, lead an irreproachable life of moral integrity towards his neighbour, but abstain (from conscientious scruples) from some customs which are frequently indulged in; and he is instantly reproached with holding sectarian sentiments.

"Should such a man (however humbly) declare his conviction of the truth of the fundamental principles of our holy church, which principles may be held in common with other Christian Confessions, he is instantly charged with an inclination to schism. And all this, notwithstanding he is unknown to any religious party, and

although the church which he frequents may be totally free from the principles termed 'Evangelical.'

"Another infallible token of sectarianism and hostility to the church, it appears, is the support of a charitable society, wherein the contributions of Dissenters are also admitted; although such an institution, like any other of a general nature, can involve no question of their respective religious opinions; can require no sacrifice from either party to the other; being simply a benevolent work to communicate to others a benefit, of the importance of which all parties are agreed. Nay, he may have no intercourse with Dissenters on any other occasion; he may continue steadfast in his attachment to his church, shewing all possible respect to his minister; and yet be charged with secret hostility, and evil designs towards the Establishment."

The author of the "Letter" thinks that Mr. Burrow has fallen into this error in his strictures; and proceeds to shew, that partial coincidence ought not to be viewed as identity of sentiment. The following remarks will bear a wide application, and may be of service to those who would confound all names and parties that do not agree with themselves, under one general ban of proscription.

"Mr. Burrow's mode of elucidating this matter is rather singular, and appears to me (though unintentionally I am persuaded) calculated to mislead the reader.

"Instead of a decided charge against the persons in question, that they hold such and such tenets—shewing how inconsistent those tenets are with the doctrines of the Established Church—he lays before his readers a representation of the dogmas of Calvin: he then proceeds to shew, that the churchmen, of whom he speaks, hold some tenets which 'coincide' with those of Calvinists: he next shews the 'coinci-

dence' between some of these sentiments and those of the Nonconformists of former times, and then argues, 'Behold the dangerous principles of these evangelical churchmen! Observe, that while they assume to themselves an exclusive knowledge of the principles of our church, they are preaching Antinomianism and schism.'—I trust that, in the above inference, I have not distorted Mr. Burrow's statement. I do not impute to him intentional sophistry; I am persuaded such a mode of argument must be attributed to inadvertence.

"Now it appears to me, that if the Established Church holds several doctrines which 'coincide' in some particulars with those of Calvin (in fact in common with various Confessions,) it is equally just to charge our church herself with Calvinism, as to pursue the train of argument in question, against these evangelical principles: if so, permit me to ask whether there is not reason to fear, that the observations made by Mr. Burrow may have the effect of condemning the vital principles of the Christian faith.

"If, my lord, there are amongst those who hold 'evangelical' doctrines, multitudes who condemn certain peculiar tenets of Calvin, equally with Mr. Burrow; if there are many who deplore, with equal sincerity, the perversion of true evangelical doctrines to Antinomianism and schism; if they are those who, instead of arrogating to themselves the pharisaical superiority which is imputed to them, live in unfeigned charity toward all who differ; if it be their single aim to conform their own faith and practice to that view of the doctrine and discipline of our church which they cannot but esteem truly 'evangelical,' totally regardless of names and parties; then, my lord, I respectfully submit, that 'evangelical doctrines' cannot be justly ranked with Antinomian and Calvinistic prin-



ciples, although they may, and must 'coincide,' in several particulars."

I will not occupy your pages with any part of the sensible and, as I think, scriptural remarks, which follow, on the doctrines of original sin, free will, the justification of man before God, and good works (the author gives no opinion of the doctrine of election.) The discussion on the doctrine of Scripture and the church, relative to regeneration, appears to my mind conclusive; and I think the author has convincingly shewn, in his succeeding pages, that Mr. Burrow's view of justification is both inconsistent with itself, and with sound doctrine. But I will only request insertion for one extract more, in which the writer refutes, among other objections to the Bible Society, the extraordinary charge that it may become exceedingly dangerous to the state, by means of its subordinate societies and the large sums collected for its beneficent designs. He remarks—

"If your grace were called upon to investigate this charge, your inquiry would naturally be, 'Whence arises the fear that the present object of the Society will be abandoned, and a very different one adopted;—an object, no less than the subversion of the fundamental principles upon which the Society is founded?'

"What would be thought of the reasonableness of the surmise, that the Society for promoting Christian Knowledge, by its excellent arrangements of district committees, and by means of its large funded and other accumulated property, might be converted into purposes hostile to the constitution of the country? Would it not be fairly replied, that the very objects and constitution of the Society were an effectual bar to any such design? Might it not be alleged, that the Society comprises men of the first character for probity, loyalty, and religion; and that their views and feelings, as well as

those of the Society, must be changed, ere such a supposition could be realized? And might it not be fairly urged, that the more numerous were the members decidedly attached to church and state, the less ground there would be to apprehend so extraordinary a change.

"That some men may apostatize from their present fidelity, and engage in very opposite pursuits, I will allow to be possible: but to suppose that the members of the British and Foreign Bible Society are likely to subvert their own constitution, in order to level that of the country, is surely not a very reasonable idea. Admitting, however, the possibility of such a danger, what force would the objection thence derive? Such an apprehension seems to me the best of all arguments, in favour of every loyal churchman joining the Society, in order that its avowed object may be adhered to. And it appears to me quite time enough for a churchman to withdraw his support whenever the supposed alteration shall be proved to have taken place. In the mean time, while the authorized version shall contain the injunctions, 'Fear God'—'Honour the king;' I think we have every security for loyalty, as well as religion, being upheld by the Society in question.

"There is a remarkable feature in the present objection; namely, that while the Society is, on the one hand, censured, as containing the seeds of disaffection, tending to the overthrow of every thing sacred; on the other, it is reviled and opposed by disaffected men, because it presents a serious barrier to their disloyal and infidel principles." F. L.

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To the Editor of the Christian Observer.

THE author of "A Letter to the Archbishop of Canterbury, on the Subject of certain Doctrines of the Church of England termed Evangelicalism,"

cal," in reference to the pamphlet of Mr. Burrow, being anonymous, I take the liberty of requesting a place in your publication for a few thoughts which have occurred to me on the subject of his epistle. I have no acquaintance whatever with Mr. Burrow, consequently no personal partiality to gratify; and as to his religious sentiments generally, my opinion of them may easily be inferred, when I say that I have read with great pleasure the anonymous writer's review of them as far as the fifty-first page of the Letter;\* and if that pleasure has failed to accompany me throughout, it is (as well as I can analyze my own feelings) because the same justice which Mr. Burrow has received in the interpretation of his sentiments, at the beginning of the letter, seems to me to be wanting at the conclusion. And as the Letter generally is penned in a spirit of Christian moderation, I am willing to think that the author will not hesitate to reconsider that portion of it to which I allude, should I be able to convince him, that at present it gives not merely *not a liberal*, but not even a *literal*, construction of Mr. Burrow's sentiments.

In page fifty-first of the Letter, Mr. Burrow is quoted to have expressed himself thus; "I am persuaded that salvation purchased by the blood of the Lamb of God is freely offered to me, as well as to all other sinners, in that covenant of grace into which God, of his own mercy, and for the merits of Christ, has entered with fallen man. I trust, and it is the main anchor of my soul, that if I endeavour to perform, to the best of

my ability, those conditions, upon which the provisional promise of eternal happiness depends, these my endeavours, however imperfect, will meet with acceptance through the mediation of Jesus Christ, if they be sincere, and founded on the only proper, the only constraining, motive—that love and faith in him, which is manifested by obedience to his commands, as a tree is known by its fruits. This trust in the sure mercies of God I would not barter for any indefinable, perhaps visionary, feelings of absolute election, or regeneration distinct from the grace of baptism, by which it is possible my own heart might rashly delude itself into a blind and groundless assurance of salvation."

On this statement the author of the "Letter" observes, that the latter part is not only irreconcilable with the former, but directly opposed to the Eleventh Article of our church. But where is the contradiction? May not a person who is persuaded that salvation is the free gift of the Lamb of God, offered to mankind on certain conditions, trust that his sincere endeavours to fulfil the conditions will meet with acceptance, through the same vicarious offering? So far from this trust being opposed to that persuasion, it seems to me that it cannot but follow it as a natural corollary, when the demands of the covenant of grace are duly kept and performed. Surely here is no setting up of works in the way of justification, or as superseding the merits of the Saviour's sacrifice. When a man declares that he expects a blessing through the power of a particular instrument, it is a singular interpretation of his words, to say, that they derogate from the power of that instrument which he acknowledges.

The author of the "Letter" then proceeds thus: "As Mr. Burrow speaks of these being conditions, upon which the promise of eternal happi-

\* This portion of the pamphlet includes the controverted subjects of original sin, free will, justification, good works, and the question of regeneration, as connected with the recent discussions on the effects of baptism. The remainder of the Letter, with the exception of the part about to be referred to, is devoted to a vindication of the Bible Society.



ness depends, and as he seems to regard the acceptance of his works, as the main anchor of his soul, there is reason to interpret his meaning as follows; namely, that our good works render us acceptable in the sight of God through the mediation of Christ." There is something in the phraseology of this sentence that looks as if it would throw a doubt upon the offer of eternal happiness being conditional. But are the promises of God any where made to the unbeliever, and to the impenitent, indiscriminately with the faithful? Without doubting for an instant that Christ, through his own merits, can save us even in our sins, the Scriptures certainly do not teach us to expect that he will do so. "Believe in the Lord Jesus Christ, and thou shalt be saved." "If thou wilt enter into life, keep the commandments." A variety of passages, like these, compels us (as we value the hope of the world to come) to "bring forth fruits meet for repentance." Besides, in looking to the benefits derived to us through the death of our blessed Lord, is it necessary that we should be indifferent to the account that we shall have to render on the awful day of judgment? If we are comforted in the sincerity of our endeavours to "follow the steps of his most holy life," is it therefore to be concluded that he is robbed of his honour as a propitiation for sin? There is a dangerous species of delicacy, that can hardly brook that the term "good works" should stand in the same sentence with the term "faith," as if (like light and darkness) the existence of the one necessarily implied the absence of the other. I pray that it may not be infectious!

But let us proceed to the comprehensive summing up of the case, by the author of the "Letter." "There is reason (he says) to interpret his (Mr. Burrow's) meaning as follows; namely, that our good works render us acceptable in the sight of God,

through the mediation of Christ;" and in the succeeding page thus: "He trusts they will ensure him a right to enter into the eternal kingdom of Christ." If this is not to predicate, of Mr. Burrow's view of works, an efficacy, and a right which he has not dared to ascribe to them himself, my understanding greatly deceives me. Whilst he considers his best fruits imperfect, and gives God the glory of accepting them for the sake of his dearly beloved Son, his humility is construed into presumption, and he is made to expect, on account of his own excellence, that blessing which he distinctly connects with the mediation of Christ. The literal and grammatical interpretation of his words should be, "The mediation of Christ renders our sincere endeavours after obedience acceptable in the sight of God." And is it an abuse of the privilege of faith in Christ (one of whose objects was to purify a peculiar people zealous of good works,) for us to be found depending on his merciful consideration, under the conviction that (in default of this) our efforts must be unavailing? Mr. Burrow's expression, "it is the main anchor of my soul," I admit is a strong one; and I accord with the Letter, that it would be more appropriately placed in connexion with the all-prevailing merits of our blessed Lord. The main anchor of my own soul is "Christ crucified;" but the province of a critic is rather to point out what is positively wrong, than to shew how an expression might be mended. Besides Mr. Burrow's sentiment is precisely in the spirit of the Twelfth Article of the church, which is as follows: "Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God and Christ, and do spring out necessarily of a true and lively faith, inso-

much that by them a lively faith may be as evidently known, as a tree discerned by the fruit." Judging by the identity of the metaphor employed, it is almost impossible not to conceive that this Article, in some degree, influenced Mr. Burrow's manner of expressing himself. The works he mentions, are cautiously declared to be founded on faith, and the extent of his trust (for boasting is excluded) is, that they will be imputed favourably, through the propitiatory sacrifice of the Lord. It is an assumption often taken against persons who speak forcibly on the subject of obedience to the Moral Law, that they make it divide with Christ the work of justification. May not this be often conscientiously denied? If I know my own heart, I ascribe to Him unreservedly the glory of my salvation; at the same time, when I am informed of the terrors of the final judgment, and am compelled to recollect that I must then receive "according to the deeds done in my body," the connexion between my present conduct and my future state is placed in a light that is undeniable. Christ (it is true) is powerful to save, but he will not save me in impenitence; and therefore, whilst depending on him primarily, as having paid for me the price of eternal life, I must in a subordinate sense depend on that "holiness, without which no man can see the Lord." This dependence (I repeat) is distinct from, and far subordinate to, that which I have on the Redeemer's merits; in fact, it is nothing but the offspring of those merits; as the holiness I speak of is not truly my own, but imputed to me through his blessed name. If the word "dependence" is too strong to be used in this sense, I would not contend for it, or for any other particular word; but whatever else be substituted, it must express a strong satisfaction in Him, who will render "glory, honour, and peace, to every man that worketh good." The judi-

cial convict, who is promised pardon if he will plead guilty to the accusation with which he is charged, may reasonably be said to depend on that plea for pardon; nevertheless, this is quite a separate and inferior trust to that which he reposes in his sovereign, from whom the offer of acquittance issues in the first instance. It is, however, idle to disagree about terms, where the spirit is a Christian spirit. All I am desirous of, in the present case, is to rescue a scriptural doctrine from unfair interpretation. The Christian who is "instructed unto the kingdom of heaven, like the householder, which bringeth forth out of his treasure things new and old," will adapt his exhortations to the most needful branch of doctrine or of duty. Ever ready with the word of truth to bring down the boasting of the self-righteous, he will also (with weapons from the same armoury) fearlessly resist every approach of Antinomian licentiousness; and thus declare "the *whole counsel* of God." P.

To the Editor of the Christian Observer.

I HAVE been a constant churchman from my earliest infancy, led to that duty by the pious precepts and example of religious parents, and since induced to continue in it from conviction. As I never omit going to the Established Church, so I have never, *in the course of a long life*, entered into any dissenting place of worship, not out of a spirit of intolerance towards those Dissenters who depart from us for conscience sake, but because I do not think that imperfection in some parts of our Liturgy is a sufficient cause for flying from the admirable whole, which certainly supplies prayers and meditations adapted to all conditions of mankind; and conceiving that we have much more reason to admire the general perfection, than to be surprised that there are parts which some may wish to see modified.

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And I also never cease to consider with humility, that many wise and good men have approved of some parts, which are not perhaps altogether satisfactory to my own comprehension of the doctrines of the Gospel.

I have, however, always been of opinion that the alarm, that the church is in danger, is too surely founded in fact; and one principal source of the danger I conceive to arise from the frequent translations of our bishops, and want of residence in the clergy. The only step which has been taken for many years to lessen this danger, is that admirable measure now in operation; I mean, increasing the number, and enlarging the size, of our churches. If this could be followed up by the erection of parsonage and vicarage houses, till a respectable clergyman was resident in every parish in the kingdom, the effect would, doubtless, be of the most blessed tendency to improve the harmony of mankind in this world, and to prepare them for the world to come. I trust that we may see a continuance of such attention to the spiritual wants of the people, and that the good effects, which, it is to be hoped, will be soon visible from one effort, will inspire the temporal head and ecclesiastical governors of our church on earth, to be zealous advocates for overcoming all those numerous obstacles which patronage, and private property, and other causes, heap in the way of true reform.

I will employ the remainder of my paper in mentioning one great danger which threatens our church from without the precincts of the kingdom. Comparatively few of our diplomatic establishments, consulates, and factories, have chaplains; and we are in great danger of the dread of Cowper, that abroad the Sabbaths of Italy will become our Sabbaths. There are some foreign cities, in which British ambassadors reside, and where there are many

hundreds of British subjects, and yet where multitudes of young persons are suffered to grow up in utter ignorance of that solemn blessing, a Protestant Sabbath. The conduct of the Church of Rome is widely different; for no sooner is an embassy, consulate, or other establishment formed, than a church or churches are raised for its use. There are numbers of persons abroad, who really believe the English *have no religion*. I will not particularize, as my great object is to call the attention of the higher powers to a circumstance so evidently alarming; for I know, Mr. Editor, that *very serious* evils are rapidly and extensively arising from this mournful neglect of our national religion in too many parts of the world, and it is by no means the least of the many dangers which threaten our church.

That God may inspire with the will, those who have the power to protect it from that and other dangers, is the prayer of your constant reader,

AN INQUIRING CHRISTIAN.

FAMILY SERMONS. No. CXXXVI.

Heb. ii. 3.—*How shall we escape, if we neglect so great salvation?*

THE holy Scriptures abound with promises and warnings; the former adapted to our hopes, the latter to our fears. Thus the Apostle, anxious to excite the Hebrews to diligence and perseverance in their Christian calling, reminds them of the judgments which befel their ancestors during their journey to the land of Canaan, on account of their unbelief and disobedience. Having, in the preceding chapter, set before them the Divine character of Jesus Christ, and the plan of redemption accomplished by his incarnation, his sufferings, his death, and his final exaltation to the throne of glory, he goes on to exhort them in these words: "Therefore we ought to give the more earnest heed to the things

which we have heard, lest at any time we should let them slip: for if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"

These words will suggest to us three considerations:—

First, *The greatness* of the salvation of which the Apostle speaks.

Secondly, When we may be said to neglect it.

Thirdly, *The danger* incurred by so doing.

First, *The greatness* of this salvation.—1. It is great, if we consider its *Author*, Jesus Christ the Son of God, who was in the beginning with God, and thought it not robbery to be equal with God. Jehovah, who "at sundry times," says the Apostle, "and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." The Author and Finisher of our faith was not a mere man, like Moses or the prophets, but He "concerning whom Moses and the prophets did write," and whose advent in the flesh those inspired persons foretold, in language which shewed how highly they thought of his mission. Nor was he a created angel or archangel; but the Maker of all things, whom the heavenly host themselves were commanded to worship. Even in his lowest state of humiliation upon

earth, he was evidenced to be "the Lord of life and glory." His birth was announced by a company of angels; and the steps of the wise men were guided to him from a distant country, by a miraculous star, or heavenly light. And was not even his childhood distinguished when he sat in the temple, at twelve years of age, in the midst of the learned men of his nation, hearing them, and asking them questions? Was he not evidenced to be an exalted character, when, upon entering on his public ministry, and while being baptized in the river Jordan, "the heavens were opened unto him, and the Spirit of God, descending like a dove, lighted upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased?" When he delivered his heavenly doctrines, he spake as never man spake, for he clearly and authoritatively revealed the will of God. And this exalted Author of our salvation was as merciful as he was great; for he performed innumerable miracles of compassion; he went about doing good to the bodies and souls of men. And he was as devout and holy as he was merciful; for after the fatigues of the day, we find him spending whole nights in prayer, pouring out his soul unto his heavenly Father in mountains and deserts. But it would be vain to attempt to enumerate all those instances in which he manifested his greatness, his wisdom, his mercy, and his loving kindness to the children of men.

2 This *salvation* is also great, if we consider *the means* by which it was accomplished.—The plan of our redemption was contrived by Infinite Wisdom, and has peculiarly displayed the attributes of God. When man had fallen from God—had lost the innocency in which he was created, and had rendered himself liable to a thousand evils, and finally, death in this world, and eternal destruction in another—it pleased God still to pity his unhappy creature. He did



not immediately inflict on him all the punishment which he had deserved, but allowed him a space for repentance, and encouraged his hopes of pardon and acceptance by giving him a promise of a future Deliverer. Our first parents were assured when they were expelled from Paradise, that "the Seed of the woman should bruise the serpent's head." This promise was renewed to the patriarchs, and to their pious descendants; and we find it still more clearly expressed, as we approach nearer to the time when Christ appeared. Many particulars respecting the family of the Messiah—his character, his sufferings, his death, his resurrection, and his future victories—are plainly foretold in the writings of the prophets. The subject spreads more widely, and gathers strength in the successive ages of time; the dawn becomes brighter and brighter, till we see "the Sun of Righteousness" displayed in all his glory. The dispensation of the law with its numerous peculiar ceremonies was designed to be an introduction to the Gospel of Christ. The offerings and sacrifices with which it abounded were so many types and figures, to shadow forth the way of salvation through his blood. The eye of God watched over that dispensation in a remarkable manner, so that, in perusing the Old Testament, we see throughout the wisdom, and goodness, and forbearance of Jehovah, towards that nation whom he had chosen to himself as a peculiar people, and from whom the promised Deliverer was to spring. Thus great were the preparations for the Messiah's coming into the world; and thus great also was the work which he had engaged to accomplish, in order to effect the salvation of mankind.

But to see this still more plainly illustrated, turn, in the next place, to the New Testament, and behold the Son of God proceeding with this

grand design. See the mystery of godliness gradually unfolded by the manifestation of the Divine Redeemer in the form of man. Follow him in his miracles, and his public ministration; observe his healing virtues on the bodies of men; behold his almighty power in casting out devils; listen to his heavenly doctrines, which gave rest to the weary and heavy laden, and deliverance to those who had long been enslaved under the power of disorderly passions. Accompany him through his last agonies in the garden of Gethsemane, when "his soul was exceeding sorrowful even unto death," when "his sweat was, as it were, great drops of blood, falling down to the ground." Behold him in the judgment-hall, scourged and spitted upon, wearing the crown of thorns and the purple robe. Follow him to Calvary: see him sinking under the load of that cross on which he was shortly to expire. Approach to that awful scene when he was nailed to the accursed tree, enduring the greatest agonies of body and soul, as a sacrifice for the sins of the whole world; a spectacle from which the sun withheld his light, while the earth shook, the rocks were rent, and all creation seemed to sympathize with the Almighty Sufferer! Consider these things, and say if the salvation wrought for sinful men, by means like these, was not indeed a *great salvation*.

Again: attend at his sepulchre; see him rising from the dead, as the first fruits of them that slept, obtaining victory over death and the grave, and securing life and immortality to all his followers. Behold him ascending on high; returning to the bosom of his Father, "leading captivity captive, and receiving gifts for men, yea, even for the rebellious, that the Lord God might dwell among them." View him at length "exalted to the right hand of God, as a prince and a Saviour, to give re-

pentance and remission of sins." Consider still farther, that the work of salvation which he accomplished on earth he renders effectual by the ministry of his word, and the agency of his Spirit. To this end, he sent down the Holy Ghost upon his apostles and disciples, after his ascension, that he might guide them into all truth, and endue them with wonderful gifts; and among others, the power of working miracles, in order that they might carry the knowledge of his salvation to the ends of the earth. Consider, also, that the same Divine Spirit is still present with his church, rendering the word of Christ effectual in enlightening, converting, sanctifying, and comforting the hearts of men. He carries on the work of salvation; he brings men to Christ; he establishes their faith, and prepares them "for the inheritance of the saints in light."

Surely, a salvation effected by means like these is a *great salvation*.

3. This salvation is great, if considered in reference to the ends which are accomplished by it, with regard to mankind.—It is the complete redemption of both soul and body from the dominion and the consequences of sin, and a restoration to those unspeakable privileges which were lost by the fall of man. It secures to us peace with God, adoption into his family, and the renewal of the soul to holiness and spiritual enjoyment. It opens the kingdom of heaven to all believers, and gives them, even upon earth, an assurance of "an inheritance, incorruptible, undefiled, and that fadeth not away." It authorizes a sure and steadfast hope that these vile bodies shall be raised from the grave, and shall be fashioned like unto Christ's glorious body, according to the working, whereby he is able to subdue all things unto himself. It encourages a lively expectation in the Christian, of being as happy in the eternal world, as infinite power, and infinite

wisdom, joined with infinite love and goodness, can make him.

Such is the "great salvation" which is here set before us, and which is so conducive to the best interests of mankind, that we might have supposed that none would neglect it. Yet, unhappily, such is not the fact; and we shall now proceed to consider,

Secondly, When we may be said to *neglect* this salvation.

1. We neglect it when we do those things which are inconsistent with it.—Those who live in wilful sins are undoubtedly strangers to this salvation; for one of its principal objects is, to deliver men from the power of sin, as well as from its fatal effects. Our Lord Jesus Christ "gave himself for us, that he might redeem us from all iniquity, and might purify unto himself a peculiar people zealous of good works." He came into the world "to save his people from their sins;" nor will any finally partake of his salvation who continue in impenitence and unbelief. "The workers of iniquity" will be "cast out into outer darkness;" and their having on earth called him "Lord, Lord," will not profit them in that day of wrath. To indulge in sin after he has shed his blood to make atonement for it, is to "crucify the Son of God afresh, and to put him to an open shame;" and as he was manifested in the world "that he might destroy the works of the devil," those who give themselves up to unholy courses, frustrate the counsels of God, pour contempt on the work of Christ, do despite to the Spirit of Grace, and eventually cut themselves off from eternal life.

2. Again, we neglect this salvation by suffering ourselves to be so engaged in other things as to overlook its importance. The conduct of many persons might lead us to suppose that they had never once heard of this salvation, or that it is an object not deserving of the least attention. They act as if they had



no perception of being by nature in a fallen and degraded condition. They do not seek an interest in the salvation revealed in the Gospel, because they are not aware that they are exposed to endless ruin. They seem to regard this world as their whole concern; they set their affection on things below, as their chief good; and are so engrossed by these, that they can bestow no care or thought on the things which are unseen and eternal.

Or if they are constrained to acknowledge, in words, that this salvation is great, yet it seems, in actual experiment, a small matter to them in comparison of something else, something which they can see and enjoy in the present life. It is trivial in their estimation, as compared with riches, which afford to their possessors so many worldly advantages: it is trivial when put in the scale with worldly honours: even "an eternal weight of glory" is light, they think, as weighed in the balance against the applause of their fellow-creatures. The pleasures of piety *may* be real; the joys of angels may be worth possessing; but they feel no relish for these delights: such things are too refined, or too distant: for the present, they are perfectly satisfied with lower enjoyments; and they leave the salvation of the soul, and the concerns of eternity, to a future period.

We come to consider,

Thirdly, *The danger incurred by this conduct.*

*How shall we escape*, if we neglect so great salvation? How shall we escape the just displeasure of Almighty God? Will not his wrath burn like fire against those who have neglected that salvation which he has provided with so much wisdom, and placed before us with so much condescension, and invited us to accept with the persuasions of mercy and goodness; a salvation purchased by the blood of his well-beloved Son, and brought within our reach by the

agency of his Spirit and the ministry of his word; a salvation foretold by prophecies, prefigured by types, and confirmed by miracles; a salvation which will deliver us from the galling yoke of spiritual slavery upon earth, and will extend its innumerable blessings through all the ages of eternity? Can such provisions of Divine mercy be safely *neglected*? Can the sinner escape the wrath of God, who adds to all his other offences a contempt for the gracious offers of redemption in the hands of a Mediator?

*How shall we escape* if we neglect so great salvation? Whither shall we flee for safety? What place of refuge can we find to protect us from the power of Him whose arm is omnipotent, and whose eyes are as a flame of fire? What mercy can we then find when the door of *Divine* mercy is shut for ever against us; and that Redeemer himself is our Judge, whose goodness and grace we had slighted throughout life? Will his Gospel any more hold out to us pardon and peace, and reconciliation with the Majesty of heaven? No! It will justly deliver us up to the sword of Divine justice, and pronounce on us the sentence of eternal condemnation! And what will be the feelings of those who have neglected this great salvation, "when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe?" Those eyes which once beamed with tenderness and compassion towards the guilty and miserable among the sons of men—towards all who fled to him for refuge, and laid hold on the salvation set before them through his blood—will then be turned in just displeasure

against the workers of iniquity, against all who have *neglected* his great salvation. Repentance will then be too late; for the season of grace and probation will be for ever past. Nor let any one vainly hope to escape the notice of the Judge in that day; for "He cometh with clouds, and every eye shall see him, and they also that pierced him; and all kindreds of the earth shall wail because of him." But then, when the wicked are cut off from his presence, he will graciously welcome his faithful servants, and will be "the Author of eternal salvation to all those who obey him."

To the Editor of the Christian Observer.

THE interpretation of Gal. iii. 20. given by T. S., in your Number for February, is liable to an insuperable objection. The supplement proposed by your correspondent is arbitrary. The expression, "a Mediator is not of one," naturally requires the supplement adopted by our translators; but if we substitute another supplement, there is nothing to restrain our fancy. T. S. proposes to supply the word *friend*; but, if I mistake not, a gloss at least equally plausible might be given to justify the supplement of the word *enemy*.

The Apostle asserts (ver. 16,) that the Seed promised to Abraham, in whom all the nations of the earth were to be blessed, (Gen. xxii. 18.) was an individual; namely, Christ. This promise could not be annulled by the Law, which was not given till 430 years after. (ver. 17.) The Seed promised to Abraham was to inherit all nations, (Ps. ii. 8; lxxxii. 8; Heb. i. 2;) and Abraham, his great progenitor, is therefore termed the heir of the world, (Rom. iv. 13;) but the inheritance was given to Abraham, not by the Law, but by promise, 430 years before the promulgation of the Law. (ver. 18.) If it should be asked, Wherefore then serveth the Law, the answer is easy: It was

added on account of the perverseness of Israel, to restrain them till the coming of the promised Seed. Abraham, Isaac, and Jacob had lived by faith in the promise, and confessed themselves strangers and pilgrims on earth. (Heb. xi. 13.) But Israel, although they sang the praises of God at the Red Sea, soon forgot his works. They immediately began to murmur and rebel, (Ex. xv. 24.; xvi. 2—20.; xvii. 2—7.) and were placed under the Law as a schoolmaster. (Gal. iii. 24.; iv. 3.) This law was ordained by angels, in the hand of a Mediator. (ver. 19.) Now the Mediator *ὁ δὲ μεσίτης* is not (a mediator) of one, but God is one. (ver. 20.) The expression *not of one*, in the first clause of ver. 20, seems to refer to ver. 16. "He saith not of seeds as of many, but as of *one*." Now the mediator employed at the giving of the Law is not described as mediating between God and an individual, but between God and the whole nation of Israel. This transaction, therefore, is evidently distinct from the Promise; the latter being given to an individual, the former to a whole nation; and the unchangeableness of the Divine character is a sufficient security against the supposition, that God, in ordaining this law, had deviated from his original purpose expressed in the Promise: "God is one." (ver. 20.)

But let the Law be examined, and it will appear that, so far from opposing the Promise, it was subservient to it. It shewed the impossibility of justification by works, and thus shut up all under sin, that the promise by faith, of Jesus Christ, might be given to those that believe. (ver. 21, 22. Compare Rom. xi. 32.)

Such appears to me the scope of the Apostle's reasoning. Our translators have not erred in supplying the word Mediator, (ver. 20.;) but, by omitting the definite article before mediator, they have represented the Apostle as making a general assertion, which involves his argument in



obscurity ; whereas he refers to a particular transaction, and proves that the Promise and the Law were completely distinct, because the one was made to an individual, and the other delivered to a whole nation.

A. I.

To the Editor of the Christian Observer.

As that season of the year is now approaching, in which the anniversary meetings of most of our principal religious societies are usually held, I beg leave, with the utmost deference to the judgment of those of your readers who may have the more immediate superintendence of such meetings, to submit to their consideration an improvement in the method of conducting them, which, if adopted, would, I am persuaded, be attended with considerable advantage. It would likewise, at the same time, obviate an objection, which has not unfrequently been urged by many truly excellent persons against the meetings in question : I allude to the nature of the resolutions which are assigned on these occasions to the speakers, as the thesis of their respective addresses. It is customary for a series of resolutions to be drawn up for this purpose, which are for the most part merely votes of thanks to the different officers of the society, or to the clergyman who may have preached the anniversary sermon, &c. Now, assuming that the grand design of these religious commemorations is or ought to be—to acknowledge, with humble gratitude, the success which may have attended past efforts for the dissemination of vital Christianity, at home and abroad ; to awaken the attention of real Christians to this great duty ; to stimulate their zeal and exertions ; and to call forth their fervent prayer to Almighty God, for his abundant blessing upon all future proceedings ;—it appears to me somewhat incongruous to such an object, to make the business of the

day consist so much of personal flattery and commendation. I therefore beg leave to ask, whether it would not be far better to abandon these votes of thanks altogether, and, instead of them, to frame the resolutions in such a manner that they may simply express the opinion of the committee upon the past prosperity and opening prospects of the particular society whose objects the meeting may be convened to promote.\* By this means, I conceive, the chief purpose of our meeting would be in every respect more fully answered : the addresses would be more especially confined to the main subject of the operations and efficiency of the society ; and the praise of all the good effected would be more readily and cheerfully and entirely ascribed to Him alone, “from whom all holy desires, all good counsels, and all just works do proceed.” Every species of adulation, on occasions like these, is foreign to the production of that Christian humility, by which we ought, at all times to be actuated, and at variance with the genius and spirit of the Gospel of Christ. We are exhorted to “avoid the very appearance of evil ;” and surely never can we be too careful how we expose ourselves, whether in public or private, to any of the snares of that great adversary, who *goeth about seeking every occasion to devour* ; and never can we be too solicitous to enter into the real meaning of such passages of holy Scripture as the following :—“So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.” (1 Cor. iii. 7.)—“So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants : we have done that which was our duty to do.” (Luke xvii. 10.)—

\* I am aware that this method has already been adopted by some societies, but not even by these to the extent I could wish.

"Learn of me to be meek and lowly in heart." (Matt. xi. 29.)—"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." (1 Cor. x. 31—33.)—"By the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me." (1 Cor. xv. 10.)—"Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. iii. 17.)—"Be ye clothed with humility; for God resisteth the proud, and giveth grace to the humble." (1 Pet. v. 5.)—"If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." (Gal. v. 25, 26, &c. &c.)—I am quite aware, that persons who have rendered essential services to a society are highly deserving of its acknowledgments, but these might surely be conferred in a private and unostentatious manner. Submitting the subject to the judgment of those of your readers, whom it may more immediately concern; and heartily "wishing them abundant success in the name of the Lord," in all their counsels and operations for the moral and religious improvement of the world; I remain, your constant reader.

S. N.

\*\*\* While we fully agree with the spirit of the above communication, and think our correspondent's advice very seasonable at the approaching anniversaries, it seems but just to remind him, that the particular objects which he has mentioned, as the "grand design" and "chief purpose" of the annual meetings of cha-

ritable societies, are not strictly such, but rather collateral benefits, which, though often of far more importance than the direct object of the meeting, do not supersede it. The strict intention of such meetings is, to examine the pecuniary accounts of the society, to receive the report of the committee, and to elect officers for the ensuing year; and some societies confine themselves, almost exclusively, to these points, and to thanking the active members for their past services. The usual resolutions which our correspondent blames are, therefore, very far from being foreign to the express object of such meetings; and while we agree with him, that adulation should always be avoided, and that, in many cases, a series of resolutions, such as he recommends, and such as is now adopted in several societies, would be preferable to merely complimentary ones, we cannot but remind him that the Gospel does not restrain but enjoin the innocent courtesies of life; and St. Paul, in particular, is most minute in tendering his public expressions of thanks to those who had performed any service, either to himself personally, or to the church of Christ. (See, for instance, Rom. xv.; 1 Cor. xvi.; 2 Cor. viii. and ix.; and so on throughout his Epistles.)—It is also but just to the charitable societies to state, that the complimentary style which so justly displeases our correspondent, and which is as much at variance with good taste as Christian simplicity, has, in a great measure, fallen into disuse, at least at the principal anniversaries in the metropolis. For a vindication of these meetings, from this and some other charges, and for a general statement of some of the benefits attending them, S. N. may refer to our vol. for 1818, p. 442.

We should not thus, contrary to our usual custom, have interfered with our correspondent, but from the subject of his paper, which

Christ.



se med to require a few explanatory remarks rather than they could otherwise have appeared in our pages.

To the Editor of the Christian Observer.

I HAVE lately met with a work entitled, "A New Translation and Exposition of the Psalms, by the Rev. John Fry, B. A. &c. grounded on the principles adopted in the posthumous work of the late Bishop Horsley; namely, that these sacred Oracles have, for the most part, an immediate reference to Christ, and to the events of his first and second advent." In the introduction, the author more fully develops the principles of interpretation which he has adopted. "The principles," says he, "upon which the present exposition of the Psalms is founded, and by which, of course, the translation has been considerably influenced, are briefly these: 1. *That these sacred songs are not to be applied to the character and personal concerns of David, or to the events of his time, but are to be understood in immediate reference to the Lord Messiah—to his meritorious obedience, his sufferings, his personal conflicts, or his conflicts in his mystical body—to the daring efforts, the partial success, and final destruction of his enemies; and especially to the triumphant establishment of his glorious kingdom in the last days. In thus elevating the subject of the Psalms, we discard, of course, the conceits of the Jewish editors, when they tell us, that one psalm is concerning the words of Cush the Benjamite; that another was written when David changed his behaviour before Abimelech; that these describe his injuries from Saul, and those his afflictions when he fled out of the land for Absalom: far nobler themes are here supposed to have employed the harp of the inspired son of Jesse.*"\* Again, "a reference to Christ and his kingdom, for the

most part without the intervention of type or similitude, has been considered as the design of the Divine Author of the Psalms."\*

Let us now examine how far these principles of exposition adopted by Mr. Fry accord with those of Bishop Horsley, as stated in the posthumous work on the Psalms of that eminent biblical scholar. The sentiments of Bishop Horsley on this subject are contained in an extract from a sermon, which the editor of his works has inserted in his preface. After having censured what he calls "the misapplied labours of modern expositors," for having sought for the immediate subject of every psalm, either in the history of the Jewish nation or in the occurrences of the life of David, the bishop continues, "It is true, that many of the Psalms are commemorative of the miraculous interpositions of God, in behalf of the chosen people; for, indeed, the history of the Jews is a fundamental part of revealed religion. Many were probably composed upon the occasion of remarkable passages in David's life, his dangers, his afflictions, his deliverances. But of those which related to the public history of the natural Israel, there are few in which the fortunes of the mystical Israel, the Christian Church, are not adumbrated; and of those which allude to the life of David, there are none in which the Son of David is not the principal and immediate subject. David's complaints against his enemies are Messiah's complaints, first of the unbelieving Jews, then of the heathen persecutors, and the apostate faction in later ages, &c."†

It is not my intention, at present, to discuss the probability of Bishop Horsley's hypothesis, taken in all its extent. But I would ask, whether there is not a material difference between the sentiments of Mr. Fry and

\* Introduction, p. vi.

† Bishop Horsley's Psalms, Preface, p. x.  
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\* Introduction, p. iv.  
Christ. Observ. No. 220.

those of Bishop Horsley, as stated in the extracts which I have made from their respective works. Mr. Fry holds, *without any qualification*, that the Psalms "are not applied to the character and personal concerns of David, or to the events of his time;" that they have "a reference to Christ and his kingdom, for the most part without the intervention of type or similitude." Whereas Bishop Horsley, though he considers the Psalms as relating, in their highest and most important sense, to the Messiah, yet allows that "many were probably composed upon the occasion of remarkable passages in David's life; his dangers, his afflictions, his deliverances." He admits also, that some related "to the public history of the natural Israel," though he conceives "there are few [of them] in which the fortunes of the mystical Israel, the Christian Church, are not adumbrated." It is true that Bishop Horsley says, "Of those which allude to the life of David, there are none in which the Son of David is not the principal and *immediate* subject." But it is evident from the context, that he takes the word *immediate* in a different sense from that in which Mr. Fry uses the word—that he does not mean to exclude the *primary* reference of the Psalms to the life of David and the public history of the Jews.

This difference will, perhaps, be thought of more importance than may at first view appear, when we consider the inference which necessarily arises from Mr. Fry's hypothesis: "In thus elevating the subject of the Psalms," says he, "we discard, of course, the conceits of the Jewish editors, when they tell us that one psalm is concerning the words of Cush the Benjamite, &c." Again, in a note on Psalm iii. 1. he says, "The title prefixed to this psalm is, A Psalm of David, when he fled from Absalom his son. But these titles are destitute of authority, as the careful reader of the Psalms will soon re-

mark: they are to be regarded merely as marginal glosses of the Jews, but poor guides to the interpretation of Scripture." It is true, that if Mr. Fry is right in his hypothesis, the titles prefixed to the Psalms must be interpolations: for, according to these titles, many of the Psalms have a *primary* reference to David. But before we discard, as "the conceits of the Jewish editors," what our learned and judicious translators have thought right to insert in the authorized version of the Bible, surely some cogent arguments ought to be adduced to prove these titles to be interpolations. I cannot find that Mr. Fry attempts to prove this, though he has discarded the titles from his version of the Psalms, and has merely inserted them in notes at the bottom of the page. The *prima facie* evidence is in their favour. Dr. Kennicott collated two hundred and seventy-two manuscripts and editions of the Psalms, in by far the greater number of which the titles are retained. In eighty-one Psalms the title is omitted in only one manuscript, of no great antiquity.\*

In eight psalms, the title דָּוִד is omitted in five or six manuscripts. In Psalms lii. lxi. lxii. lxiii. lxiv. and perhaps a few more, the title is omitted in two or three manuscripts, including the manuscript mentioned in the last note. If the titles were interpolated, it must have been at a very early period. The learned Jewish commentators, David Kimchi and Aben Ezra, confessed they did not understand them;† from whence we may naturally infer that they were composed many ages before their

\* Cod. 222. a manuscript of the fourteenth or fifteenth century.—*Kennicott Diss. Gen.* p. 110.

† "De Psalmorum *επιγραφαι* sic scribit K. (Kimchi.) Non constat nobis quale discrimen sit inter nomini Psalmorum initialia. De instrumentis vero musicis sic A. E. (Aben Ezra;) nulla est ratio ea cognoscendi."—*Poli Synopsis.*



time. We find the titles in those ancient manuscripts, the Vatican and Alexandrian Septuagint. We find them also in the Vulgate, Chaldee, and Ethiopic versions, with no greater variations than have arisen from frequent transcriptions in other parts of the Old Testament. It is admitted that great, that insuperable difficulties occur in the exposition of some of the titles; yet this is no more than we might expect, when, besides the errors which have probably arisen from frequent transcription,\* all knowledge of the Hebrew tunes, and of the form and nature of many of their musical instruments

has been lost for many centuries. The unintelligible translations of the Hebrew titles which we meet with not unfrequently in the Septuagint, have a tendency at least to prove, that when that translation was made, the Hebrew titles were of such ancient standing as to have become obscure in many places. I will conclude by again expressing my opinion, that it is incumbent on Mr. Fry, as well as on every other translator of the holy Scriptures, not to discard any portion of our authorized version as interpolated, without expressly stating the grounds on which he rejects it.

KIMCHI.

### MISCELLANEOUS.

To the Editor of the Christian Observer.

THE recent re-publication of the works of Paine, and similar writers, whose "Common Sense" is widely opposed to all that has ever been understood by that term among the wisest and best of men, induces me to send for insertion, in your miscellaneous department, a copy of a Prize Essay on the subject of that useful qualification, which was recited in the theatre at Oxford, June 15, 1803, but has never been published. Your Oxonian readers need not be informed that the prize-man was the Rev. Daniel Wilson, of Edmund Hall, and that his Essay was highly spoken of at the time in the University. Though only a Bachelor's academical essay, I trust it will not be found to disgrace the subsequent and more theological writings of the respected author.

A. M.

"COMMON SENSE."

"The powers of the human mind have ever been a subject of the most interesting research. They continually supply new points of inquiry,

and soon introduce us, when deeply pursued, into a boundless range of fascinating speculation. What is solidly important, however, is least encumbered with difficulty; and the subject which is now to be considered cannot fail of proving a source of various instruction.

"Common Sense is sometimes defined to be that power of the mind by which ideas are received and compared: but it is usually considered as the ordinary judgment of mankind implanted by the Creator, and capable of perceiving truth, when presented to it, by simple intuition. In proportion as the mind can bring at once under its review a larger number of ideas, and determine on their accordance or disagreement, is the strength of this faculty. Its appearances and operations may be improved by culture, and by a union in the same mind of more exalted talents.

"Its influence is wide and important. Extending its sway over all the transactions of life, it claims a rank from the frequency, if not from the splendour of its effects, of no trifling elevation. The multitudes who in every state subsist by personal labour are indebted to it for all

\* See the various readings of the titles of the Psalms in Kennicott's Hebrew Bible, and compare the Hebrew and Greek titles.

the limited attainments which their situations require. The commercial branches of society derive equal benefits from its exercise: it guides their endeavours, directs their enterprises, and secures their success. Its influence reaches even to the highest orders of the community; for no rank of men can be at liberty to neglect its dictates, so far as they are the rules of domestic propriety. Indeed, by a conformity to the guidance of Common Sense, the great body of mankind, without talents of any brilliancy or extent, pass through life with reputation, and meet its duties with sufficient exactness. It is essential, therefore, to the happiness of society; and though it does not, when alone, often lead to celebrity, at the least it rescues men from insignificance, and secures to them the most solid benefits.

"It will be found, indeed, that the most weighty concerns of life are not so frequently at the disposal of genius and imagination, as of the plain maxims of an ordinary judgment. The more splendid faculties of the mind may, by their rapid associations, surprise and enchant us: they may challenge our applause, and arrest, for the moment, every interfering claim: but we regulate our conduct by a more sober guide. The luxuriance of genius is corrected, the fervours of the imagination are suffered to cool; and we adopt, not our hasty discoveries, but the result of temperate examination. Nor is this wonderful. If the ordinary operations of life depended for their efficacy on the decision of superior faculties, the most important, as well as the most numerous, transactions of the world must fail. It is, therefore, a happy constitution, that while the lighter and less momentous divisions of the elegant arts are the province of genius, the extensive and unbounded range of ordinary affairs is under the dominion of a common though inferior talent.

"That this representation is ac-

curate will be manifest, if we recollect the fatal mischiefs which the absence of Common Sense has uniformly occasioned. When ignorance, or fear, or an imagination unduly excited, have for a season suspended its influence, characters, at other times the most collected, have acted with manifest absurdity. What is there so irrational, which men of the first general talents have not adopted, when, under the irritation of favourite theories, they have neglected the dictates of a sober judgment! What schemes have not been proposed! What measures not adopted! What hopes not encouraged! What mad and incoherent expectations have not been formed, when, to the neglect of Common Sense, men have suffered their minds to be inflamed with some fond and extravagant project! Their imaginations having been once strongly roused, the magnitude of their contrivance has appeared to them to be only equalled by the necessity of accomplishing it. They have forgotten intervening obstacles, overlooked the uncertainty of human affairs, considered success as already ensured, and lost, at length, in ruinous speculation, that wealth and opportunity which, in the sober advances of regular employment, would have secured to them every object of reasonable ambition. The event has been similar in the concerns of literature. The judgment at any time neglected, what inconsistencies have disgraced the pursuits of the critic, the philosopher, and the divine! It has even been the unhappiness of more than one celebrated name, by the unaccountable fascination of an hypothesis, to waste the finest talents and the richest stores of learning in fruitless industry. Their works may be valuable indeed for their adventurous excellencies, but the object of their labours has long sunk into merited and universal neglect.

"The absence of Common Sense has been not less fatally marked in



the affairs of nations. The expedition to the Holy Land remains an uncommon instance of the weakness of the human mind, and of the miseries from which a simple and early recurrence to an unbiassed judgment would have delivered mankind. The conduct of the inhabitants of Munster, under the influence of the Anabaptists, has, from a similar deficiency, tarnished the annals of the sixteenth century. The condemnation, on some parts of the continent, of the earlier and more surprising discoveries in anatomy and physiology, as having a tendency to atheism, proceeded from no other source. But every monument of the fatal effects of a dereliction of this faculty with regard to nations, is absorbed by a review of the unparalleled disasters which have so lately distracted Europe. These calamities may be traced, indeed, to a higher origin; yet, if Common Sense had not been disregarded in the general overthrow, the evils which we can now only lament, if they were too impetuous to be prevented, would surely have received some mitigations of their horror. It has, accordingly, been by a recurrence, however partial or insincere, to this important guide, that any appearances of tranquillity, or any approach to the intercourses of society, promise, at length, to soften the miseries of innovation.

"But, to leave these occasional deficiencies of the faculty of Common Sense, its dependence, in general on circumstances of diligent culture, may be accurately observed. Between the same ordinary powers in the inhabitant of a civilized nation, and of one left to its original barbarity, the difference is astonishing. In a savage state, the power of Common Sense seems so languid as to be nearly extinct. The extreme indolence and stupidity of the American Indian almost exceed belief. He has no foresight beyond the moment, no conceptions of rewards and punishments as motives to action, no ideas

except those which are strictly sensible, and no words to express any thing abstract or immaterial. 'Their vacant countenance,' observes an eminent historian,\* 'their staring, unexpressive eye, their listless inattention, and total ignorance of subjects which seem to be the first which should occupy the thoughts of rational beings, made such an impression upon the Spaniards, when they first beheld those rude people, that they considered them as animals of an inferior order, and could not believe that they belonged to the human species.'

"We need not, however, have recourse to man in a state of nature, in order to illustrate the power which cultivation possesses over the operations of this faculty. In cases drawn from the inhabitants of the same nation, the distinction, though not so considerable, is still great and obvious. The man who has spent his life in an obscure hamlet, seems to partake but in a small degree of this general endowment. His mind, oppressed with ignorance, and torpid for want of opportunities of being exercised, appears to have lost any capacities it might have originally possessed. Never called to any intellectual operations, he is incapable of apprehending or comparing ideas, if they rise in any considerable degree above the objects of his gross and uncultivated experience. The worlds of science and literature are to him unknown. The most familiar propositions appear deep and complicated. Yet, in this state, he is contented with his measure of knowledge, and feels no want and no anxiety for any higher attainments.

"To this character, how opposite is the situation of multitudes, who, possessing no natural superiority, have been favoured with the advantages of unremitted culture! The emulation of society, the intercourse of literary and polished life, the ur-

\* Dr. Robertson, in his History of America, vol. II. book iv."

gent calls of profession and duty, unite to elevate and expand their mind. Every spark of latent energy is thus elicited, all the powers of the intellect are called forth and excited to enterprise; diligence supplies the ardour, or rivals the exercises, of superior talents; and the man, who in the contracted sphere of a village would have remained in obscurity, brought forth to notice, and placed in a happy and congenial situation, becomes an important, if not a brilliant, character.

"This truth, obvious in the case of individuals, loses none of its force when applied to collective bodies. The general depression of the Common Sense of the inhabitants of Europe, which began with the decline of the Roman empire, and was completed by the irruption of the fierce and barbarous nations of the North, is too well known to require a particular detail. It was not till the thirteenth century that the overwhelming and impenetrable darkness of ignorance and superstition began to be dissipated. For the space of more than six centuries, circumstances, which excite ridicule for their absurdity, or regret on account of their injustice, fill and disgrace the annals of Europe. The trial by judicial combat, the various appeals to accidental circumstances for the decision of the most important causes, the right of private war, the extravagant pretensions of chivalry, the gross and complicated impositions of the papal see, and the unrelenting rigour of the feudal system, are only so many outrages on the ordinary judgment of mankind to which the Christian world were gradually subjugated. To compare these circumstances with the present state of general information in all the nations of Christendom, is sufficient without any comment to illustrate the influence which cultivation and refinement have on the advancement and operations of Common Sense.

"To the effects which arise from

different circumstances of improvement, those are to be added which spring from its connexion with moral excellence. The higher and more important exercises of this faculty are not often to be found where the mind is enervated by licentious indulgence. Not to insist on those consequences of irregular conduct on the intellectual powers, which are direct and physical, a dulness is gradually induced, which checks the operations of the mind, weakens the decisions of the judgment, and causes the finest energies of the understanding to languish and decay. The most celebrated have therefore been, in general, the most virtuous characters. Virtue bestows a certain vigour, and independence, and alacrity, which, like health to the body, gives a tone to every exertion of the intellect, and strengthens the efforts of Common Sense. The judgment has a tendency, on the other hand, if its suggestions were regarded, to produce the most accurate conduct. The prescriptions of morality are so consonant with its very first principles, and derive so much authority from its unbiassed exercise, that a conformity to the rules of Common Sense is only another term for propriety of behaviour, and the discharge of every personal and relative obligation.

"After every consideration, however, of culture and morals, great differences will still exist in the appearances of this power arising from the measure of original endowment. Where every circumstance which can be supposed to have an influence is exactly similar, some will be distinguished by a masculine and comprehensive understanding, to which no exterior advantages can elevate the mass of mankind. With the recollection of a late eminent moralist and philosopher\* every idea of esteem and veneration must be awakened. Under the guidance of an unrivalled proportion of this faculty, united with superior literary attain-

"\* Dr. Samuel Johnson."



ments, he developed every subject to which he approached, threw new and important light on the most obscure and intricate topics, and formed, by his weighty and authoritative decisions, a distinguished æra in the style and criticism and lexicography of our country. He may be considered, indeed, as a singular monument of the powers of a strong and enlightened judgment.

"When the faculty of Common Sense, however, has been equally bestowed and similarly cultivated, if its general appearances are still different, a case obvious and important, it may, perhaps, be resolved into national complexion, that variation which arises from the cast of manners, climate, or constitution of mankind. The inhabitants of France are, accordingly, seldom strongly under its operation. Actuated by a certain vivacity and sprightliness of mind, they listen, with little attention, to the sober provisions of the judgment. All is gayety, and pleasure, and enjoyment; while distant evils are never suffered to interfere with present gratification. The complexion of the German places him at a very remote distance from this indiscriminate alacrity. His character, slow in unfolding itself, and cautious in its progress, presents us with the same ordinary judgment, under nearly opposite circumstances. The Italian is yet different from either of these; and, especially since the cultivation of the arts has declined, seldom rises to firmness and decision, or breaks the alluring charms of indolent indulgence. The grave and inflexible formality of the Spaniard affords us a further modification. A spirit of haughtiness and procrastination, increased by the utmost rigour of papal tyranny, and no longer assisted by that ardour for enterprise which once marked and enlivened his character, seems to have oppressed all freedom of thought, and to have lessened, if not extinguished, his intellectual importance. Mis-

takes will, therefore, arise in estimating the measure of Common Sense, if, in surveying a character, something be not allotted to national temperament, if we do not recollect that the same power of the mind will, from this large and inevitable infusion, present itself under various circumstances of advantage.

"Amidst the other nations of Europe, however, Great Britain may be considered as eminent for the possession of this faculty. Holding an intermediate and felicitous place between the versatile talents of one people, and the tardy or enervated operations of others, our country has received, in a degree by far superior to any of the adjacent powers, this very important endowment. Not that we are deprived of our full proportion of splendid and illustrious talents; but, having to boast of the powers of genius and discovery, in common perhaps with others, in this we seem to stand distinguished, that the general body of the people possess a strong, ordinary capacity of judgment, that our inferior orders hold a higher rank in intellectual excellency than the same orders in any other state. Information is more widely diffused, moderate and sufficient Common Sense is more generally to be discovered, and its exercises are more just and considerable than in the other nations of Europe. For this distinction we are indebted to the elevated tone of public morals, to our salutary and corrected enjoyment of political liberty, to the encouragement which is afforded to literary merit, and the extensive diffusion of religious and general knowledge.

"Appeals, therefore, when they are fair and honourable, to the Common Sense of this country are usually attended with success. When particular tribunals are at any time led away by mistaken information or local prejudices, the general sense of the nation seldom fails to discover and correct the aberration. To this remark few exceptions are to be

found. It is, indeed, possible, that the passions of the people may be hastily and improperly excited; but the effervescence is never permanent. Like the sea, agitated by a storm, it soon subsides into its wonted state of calmness and tranquillity. Of the truth of this observation, we have, of late, had a memorable, and, in the event, a most honourable proof. During the contest, from which it is difficult to say whether we are yet disengaged, a very insidious appeal was made, not to the judgment and reason, but to the very worst passions of the human mind. Under the cloak of free investigation, a contempt of all authority, human and divine, was industriously recommended. The pride, and ambition, and avarice of mankind were addressed and inflamed. Every artifice was employed, and employed with malignant diligence, to call off the minds of the people from the dictates of an unbiassed judgment, to the hasty and alarming rapacities of unbridled licentiousness. The sound understanding of this country never rose with more dignity, than in the universal abhorrence which has, at length, repressed and overwhelmed these base machinations. To its salutary influence we are indeed indebted, under the blessing of Providence, for the integrity of our constitution, the affluence of our resources, and the purity of our morals and our religion.

"Of these just encomiums on our country, it is painful to recollect that any points should be found to limit the application. But whilst the cruel and absurd practice of single combat is still retained from the barbarities of the dark ages, and so long as the still more inhuman traffic in slaves\* continues to dishonour our national character, we must acknowledge that

"\* This traffic, to the eternal honour of the British name, is now abolished. 1807."

the influence of reason remains lamentably deficient, and that Humanity, not less than Common Sense, is wounded by circumstances of deep and complicated enormity.

(To be continued.)

To the Editor of the *Christian Observer*.

I HAVE read with considerable pleasure the remarks, in your Number for February, on Scottish Scenery; but was much surprised at the description there given of the common method of celebrating the Eucharist in country places. I have travelled much in Scotland, and never lost the opportunity of attending this ordinance, when it was within the distance of a day's walk; and I can truly say, that the service appeared calculated to cause those "who came to scoff" to remain and "pray." I never beheld more devout attention in any congregation than I have witnessed on these occasions. Your correspondent, who seems in general a well-informed traveller, has certainly been rather hasty in giving an account of what he states himself not to have seen. If he should visit Scotia again, I recommend him to witness the ceremony for himself, and, if possible, forgetting Burns for one day, attend with an unprejudiced mind.—I will yield to no man (born south of the Tweed) in admiration of the Scottish bard; but every child of the North knows, that the poem called *Holy Fair*, from which your tourist seems to have drawn his conclusion, is a complete caricature.

After many toilsome marches among the mountains around Loch Lomond, I found myself, one fine Sunday morning, at the famous Clachan of Aberfoil. Upon asking when the service commenced, I was told, that in consequence of the sacrament being administered at Menteith, the kirk of Aberfoil would be closed. I in consequence started for Menteith, not without



some share of curiosity to witness a scene of which I had heard and read so much. The nearer I drew to the village, the more the road became thronged: I walked and conversed with many of my fellow-itinerants, for the sake of observing their behaviour, which was not tinged with the slightest degree of levity. I found a large congregation assembled in the kirk-yard, one of the most picturesque spots imaginable. The people were seated on "the grey stones" which formed "the narrow home" of their ancestors. In the middle, was placed the portable pulpit used on these occasions. Beyond these, I viewed the lovely lake of Menteith (whose waters washed the kirk-yard walls) with its wooded island and ruined chapel. The people were seen winding round the lake, and descending from the mountains in all directions, in their gay tartans, which greatly heightened the effect of the scenery. I shall never forget what I felt on their singing the psalm to one of Scotia's simple lays. The serene sky, the gentle ripple of the lake, the devout appearance of the congregation with no canopy but the heavens, joined to produce an effect ever to be remembered. With what force did a line of Burns' occur!

"Compared to this Italian trills are tame."

Mr. R—— gave us a most impressive sermon, which was heard with the greatest attention; after which, Mr. G—— solemnly addressed the audience, on the duty of receiving the Lord's Supper. Those who wished to partake of it then left the kirk-yard and entered the kirk, where it is distributed much in the manner of our Dissenters. This was the first time I had witnessed this ceremony. I have seen it several times since; and so far from observing any impropriety of conduct, I have been struck with the strict appearance of the people. Oh that the

Christ. Observ. No. 220.

English were like them in the observance of the Sabbath!

If you should receive no other communication on the subject, I hope your love of truth will induce you to insert these remarks of

AN OBSERVER.

To the Editor of the Christian Observer.

THE plan recommended by a correspondent, in your Number for last November, for young clergymen "to devote a regular time in private to weigh the critical import of each prayer, and the proper mode of presenting that import to the hearer," was adopted by the writer of this article soon after he was in orders. He was led to this from the conscious want of ability to excite in his congregation that feeling and attention which he wished, when he read the prayers. He was, from the first, deeply impressed with the great importance and responsibility of his office. This gave a seriousness to his manner in all his ministrations; but it was accompanied with such defects in articulation and inflection of the voice, as made all appear unnatural. He found that a good intention, serious mind, and even an ability to read with propriety in private, would not alone enable him to discharge his public duty of reading in the church, so as to assist rather than interrupt the devotion of his congregation. Defects which were scarcely discernible in private reading, were most glaring when the voice was raised high enough to be heard by a large assembly. He endeavoured to remove his defects by studying such books as are commonly recommended. By following these implicitly, he saw a danger of falling into the error of those who, considering themselves good readers, do not fail, by their voice and manner, to let others discover what they think on the subject. He had experienced some of the bad effects which the appearance

of display had upon his own mind when a hearer. Anxious to overcome his defects, without falling into the error just alluded to, he determined to adhere to this plain rule : *To aim at no excellences, but endeavour, at all times, to avoid faults.*

He found a distinct articulation to be of the greatest importance. A weak voice, with distinct articulation, will be much better heard than one which is powerful without it. Some attention should also be given to the naturally tremulous voice in supplication ; but great care should be taken not to fall into a whining tone. A distinct, but slightly tremulous, articulation seems to be the natural voice of prayer.

Though he may have derived some assistance from various works on the subject of elocution, he has received the most useful information from a particular attention to the grammatical construction of the sentences in the Liturgy.

EPSILON.

Little H——d Vicarage.

To the Editor of the Christian Observer.

I AM the clergyman of a country parish, and have met with considerable censure, as a Puritan and leveler, for not reading the occasional service appointed for the 30th January, which this year happened on a Sunday. Whether right or wrong, I certainly did omit that service this year, because the Rubric says, "If this day shall happen to be Sunday, this form of prayer shall be used and the fast kept the next day following." I am aware that Wheatley construes the meaning of this clause differently, but Wheatley's authority is disputable ; and certainly, the obvious and grammatical rendering of the passage contradicts his sense of it. I shall, however, feel obliged to any of your correspondents who would

favour me with a correct interpretation of this rubric.  
H. G.

To the Editor of the Christian Observer.

A CONSTANT reader of your miscellany would feel greatly obliged to any of your correspondents, who has studied the subject of prophecy, if he would communicate, through the medium of the Christian Observer, a copy of the document of the Justinian code, styling the pope universal bishop, or *caput omnium ecclesiarum* ; also, the decree of Phocas, establishing the supremacy of the bishop of Rome in 606 ; and also, the decree which granted the exarchate of Ravenna to the papal estate, about the year 739.  
W.

To the Editor of the Christian Observer.

THE case of conscience, mentioned by S. R. X. in your Number for February, respecting a prisoner's pleading "not guilty," is thus solved by Bishop Taylor, in his "Ductor Dubitantium."

"It is not lawful for a guilty person to say, *not guilty*, when he is justly interrogated. *Christianum non mentiri etiamsi moriatur ex tormentis*, said Clemens Alexandrinus ; 'A Christian will not lie, though to escape death with torments :' for the law says, *Thou shalt not kill* ; and the law says, *Thou shalt not lie* : but the law itself doth sometimes kill, but the law does never lie. For *although it be said that no man is bound to accuse himself*, and indeed the laws of man do not tie him to do it, yet this hinders not the conclusion in this case ; for, in the present case, the man is accused already, and he is not called to be his own accuser, but to confess the fact if he be justly accused by the law ; for why does the judge ask, but to be answered truly ? For there being three ways in law of proceeding to definitive



sentence : 1. The notoriety of the fact ; 2. The conviction by witnesses ; 3. The confession of the party : in the destitution of the first, to prevent the trouble of the *second*, the law interrogates concerning the third ; and it is as in the case of Joshua and Achan, 'My son, give glory unto the Lord, and *confess thy fault*.' It is true, it is a favourable case ; and when a man's life is at stake, he hath brought himself into an evil necessity : but there is no excusing of a false denial, but it is certainly criminal, and nothing can excuse it, unless the law should give to such persons to say what they would, which cannot be supposed in

any good government ; for then, trials of criminal causes between the judge and the thief would be like a match at fencing, and it is infinitely confuted by those laws, which use to examine by scourgings and torments ; which whether it be lawful or unlawful I do not here determine, but I affirm to be a great testimony, that laws do not love to be played withal, but, when they ask soberly, intend to be answered truly." (Book III. chap. ii.)

The question, however, still remains open, how far it is wise, or expedient, or humane, to reduce a prisoner to this alternative.

JURISCONSULTUS.

## REVIEW OF NEW PUBLICATIONS.

*Journal of a Visit to South Africa, in 1815 and 1816, with some Account of the Missionary Settlements of the United Brethren, near the Cape of Good Hope.* By the Rev. C. I. LATROBE. London : Seely. 1818. 4to. pp. vii. and 406.

WE must not enter upon our examination of the volume before us, without offering an apology both to our readers and to the author : to our readers, for not introducing them earlier to a work of such real interest—and to the author, for not thanking him for labours so well calculated for the public amusement and instruction. Our regret, however, for not sooner discharging our critical duty, is lessened by the consideration, that our delay will enable us to view the mission to which this work chiefly relates, under its present altered circumstances ; and to plead its cause with the Christian public in a season of peculiar exigency. At all events, having thus offered our *amende* to all the parties concerned, we will not add to our

offence by any longer detaining our readers from the work itself.

The Directors of the Missions of the United Brethren, or Moravians, having been often requested by the missionaries at Gnadenthal and Groenekloof, at the Cape of Good Hope, to send one of their body to visit these settlements, they wisely fixed upon the author of this work. In addition to the duty of inspecting the old missionary establishments, it was the object of the author to comply with the wish of the government at the Cape, in forming a third missionary settlement in those quarters. "I ventured," he remarks, "to accept the call, in reliance on the help of God, to whose service I count it the greatest favour, honour, and pleasure, to be enabled to devote all the powers of soul and body ; comforted by the conviction, that, in all things 'our sufficiency is of God.'" This volume contains his journal, written in the spirit of the above passage, and addressed particularly to his own children.

Our possessions at the Cape, inde-

pendently of their commercial value, begin to assume peculiar importance in the eyes of every friend of his country, from the liberal and judicious desire at present manifested by government, to promote colonization in those quarters. They include a territory of considerable extent, containing several ridges of high mountains, and barren tracts of land, diversified by fine valleys and pasture grounds. The only town of consideration is Cape Town, contiguous to Table Bay. The original inhabitants of the country, the Hottentots, are chiefly a pastoral tribe, and consequently lead a roving life; neither planting nor cultivating the ground. They appear to have no Divine worship; though many of them seem to have a vague notion of the existence of some governing Spirit, who, as far as he is acknowledged, is an object of terror. In their savage state, this people appear to occupy one of the lowest points in the scale of human existence. But those brought under the softening and illuminating influence of the Gospel have rapidly improved, both in the powers of their mind and the dispositions of their heart. The Bosjemans and Caffrees are two other heathen tribes who inhabit different parts of that country; but as fewer efforts, and with less success, have been made to render them acquainted with Christianity, less judgment can be formed of their real character or probable advancement. On the whole, however, it may be affirmed, that no country perhaps exhibits more unquestionable evidence of the beneficial results of Christian labours, conducted in a Christian spirit, than southern Africa. In casting our eye over the history of the Moravian Missions, we have been delighted to see the circle of light and joy widening so rapidly around the simple minister of the Gospel. It is a fact never to be forgotten, with regard to the United Brethren, that they were the first

missionaries who *systematically* combined useful labour with spiritual instruction; and who moreover, far from being betrayed by this practical spirit into a neglect of doctrine, have, beyond all teachers, exhibited the *doctrines of the Cross* to the heathen in their scriptural simplicity. As preachers, they have laboured assiduously to preach "Jesus Christ and him crucified." As agriculturalists and artisans, they have won the admiration of the surrounding heathen, by their patient industry and superior skill. We cannot resist the temptation to insert here, an extract from Barrow's travels in southern Africa, which may be considered as giving the estimate of a competent and unprejudiced observer of the efficiency of Moravian labours in that deserted corner of the world. We are the more anxious to do this, because we have a design, in the end of this paper, to press a consideration of the wants and claims of these excellent people on the consciences of our readers.

Mr. Barrow writes as follows:—"Early in the morning, I was awakened by the noise of some of the finest voices I had ever heard; and, on looking out, saw a group of female Hottentots sitting on the ground. It was Sunday, and they had assembled thus early to chaunt the morning hymn. They were all neatly dressed in printed cotton gowns: a sight so very different from what we had hitherto been in the habit of observing, with regard to this unhappy class of beings, could not fail of being grateful; and at the same time it excited a degree of curiosity, as to the nature of the establishment. The good fathers, who were three in number, were well disposed to satisfy every question put to them. They were men of the middle age, plain and decent in their dress, cleanly in their persons, and of modest manners, meek and humble in their deportment, but intelligent and lively in conversation, zealous



in the cause of their mission, but free from bigotry or enthusiasm. Every thing about the place partook of that neatness and simplicity which were the strongest features in the outline of their character. The church they had constructed was a plain neat building; their mill for grinding corn was superior to any in the colony; their garden was in high order, and produced abundance of vegetables for the use of the table. Almost every thing that had been done was by the labour of their own hands. Agreeably to the rules of the society of which they were members, each had learned some useful profession. One was well skilled in every branch of smith's work, the second was a shoemaker, and the third a taylor.

"These missionaries have succeeded in bringing together into one society, more than six hundred Hottentots; and their numbers are daily increasing. These live in small huts, dispersed over the valley; to each of which was attached a piece of ground, for raising vegetables. Those who had first joined the society had the choicest situations at the upper end of the valley, near the church, and their houses and gardens were very neat and comfortable; numbers of the poor in England not so good, and few better. Those Hottentots who chose to learn their respective trades were paid for their labour as soon as they could earn wages. Some hired themselves out by the week, month, or year, to the neighbouring peasantry; others made mats and brooms for sale; some bred poultry; and others found means to subsist by their cattle, sheep, and horses. Many of the women and children of soldiers, belonging to the Hottentot corps, reside at Bavian's Kloof, where they are much more likely to acquire industrious habits than by remaining in the camp.

"On Sunday, they all regularly attend Divine service; and it is as-

tonishing how ambitious they are to appear at church neat and clean. Of the three hundred, or thereabout, that composed the congregation, about half were dressed in coarse printed cottons, and the other half in the ancient sheepskin dresses; and it appeared, on inquiry, that the former were the first that had been brought within the pale of the church,—a proof that their circumstances, at least, had suffered nothing from their change of life. Persuasion and example had convinced them, that cleanliness in their persons not only added much to the comforts of life, but was one of the greatest preservatives of health; and that the little trifle of money they had to spare, was much better employed in procuring decent covering for the body, than in the purchase of spirits and tobacco,—articles, so far from being necessities, that they might justly be considered as the most pernicious evils. The deportment of the Hottentot congregation, during Divine service, was truly devout. The discourse delivered by one of the fathers was short, but replete with good sense; pathetic and well suited to the occasion: tears flowed abundantly from the eyes of those to whom it was particularly addressed. The females sung in a style that was plaintive and affecting, and their voices were in general sweet and harmonious."—*Barrow's Travels in Southern Africa*, 1797, 1798.

Such is the testimony of Mr. Barrow. Like evidence might be collected from Lichtenstein, from the Journals of the House of Commons in the evidence given before the Committee for the Slave Trade in 1789, and many other important authorities. But we must hasten to the work before us.

To this interesting portion of the globe, our author set sail Oct. 1. 1815. The following passage arrests us in his earliest pages; and we extract it as a good *vade mecum* for voyagers.

"Oct. 6th. Though we had all pretty well recovered from sea-sickness, yet with me it left behind a total want of appetite, which, during the whole voyage, prevented my partaking of much food. But though, after some time, I felt myself weakened in body by such abstinence, I partly ascribe to it that degree of liveliness which I preserved in my mind, and the pleasure I took in being constantly occupied with reading or writing. It was not till after this day, that we could make some regular arrangement as to family worship, most of us having been hitherto too often confined to our cabins, to allow of our meeting together. From this time, immediately after breakfast, we read the portions of Scripture appointed in our church for each day, and sang some verses in connexion with their contents, offering up praise and prayer to Him, 'whose eyes run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect towards Him.' Every evening we met for the same purpose, and on festivals and memorial days, called to mind our fellowship with our brethren at home and abroad, by a short address delivered to the company on the subject of commemoration. Besides the daily worship, we met regularly on Sundays about ten o'clock in the morning, when we read the Litany, and heard a discourse either read or delivered by a missionary, with suitable hymns, as usual in our congregations. On these occasions, our hearts were often filled with renewed comfort and confidence; and we may truly bear witness to the fulfilment of our Saviour's gracious promise given unto his disciples, and to all them, 'who, through their word, should believe on Him,' that 'where two or three are met in His name, He will be in the midst of them, even unto the end of the world.' And not only when thus assembled, but when we entered into our closets and directed our prayers and supplications to our heavenly Father in secret, we experienced of a truth, that His mercies are not confined to time and place and form, but that He hears and answers all, who, in every place, and under any circumstances, call upon and worship him in sincerity and truth. We not only met with no interruption from the captain, the crew, and our fellow-passengers, but rather with every degree of attention and indulgence; nor were we ever prevented by the state of the weather from regularly attending to the daily service."—pp. 2—4.

On the 24th of December, the author landed at Cape Town, and immediately entered on the task committed to him, by calling on the various officers of government, to whom he had introductions, and whose countenance he conceived of importance to the interests of the mission.

The missions of the Moravians in South Africa are confined to three stations:—Gnadenthal, Groenekloof, and one formed in consequence of Mr. Latrobe's expedition, on the Witte Revier, but recently destroyed by the Caffrees.

Gnadenthal is the oldest of these settlements. It occupies about four thousand acres, and, though when the missionaries arrived there it was a wilderness, is now in a high state of cultivation. It has a church, a school-house, a smithy or forge, with a manufactory for all sorts of cutlery, a water-mill, carpenter's shops &c. &c. and about two hundred and fifty cottages, with gardens, for the Hottentot inhabitants. Almost every family in the colony has a comfortable habitation, and a fruitful garden; and is, moreover, decently clothed.

Groenekloof is the name of the other large settlement, which is about thirty miles to the north of Cape Town, and was presented to the Moravian Missionaries of Gnadenthal, in 1808, by the permission of the government at home, through the hands of Earl Caledon, then governor of the Cape. It consists of several farms, formerly in possession of the Dutch Company.

On the 29th of December, we find our author on his way to Groenekloof. The following account of the approach to this settlement is very interesting.

"Being about an hour's drive from the settlement, we discerned at some distance a group of Hottentots, men, women, and



children, who had come out to meet us, with the missionary, brother Fritsch, standing on a small rising ground near the road. As soon as the wagons had reached the spot, we alighted, and were welcomed by the Hottentots, who joined in singing that hymn, 'Now let us praise the Lord,' &c.

"To describe our feelings on this occasion is not in the power of words. The various subjects for reflection, which rushed upon my mind at once, on seeing this company, lately a scattered race of wretched, ignorant, and wicked heathen, but now brought together as a people of God, among whom His word dwells daily and richly, made me inwardly exclaim, 'Where is the wisdom of the wise! where is the disputer of this world!' and the visionary theorist! Here is proof by facts, that 'the Word of the Cross is the power of God unto salvation to all them that believe.' Here is seen the effect produced by the preaching of the Gospel of a crucified Saviour, unadorned and unaided by human eloquence! I was greatly affected beyond the power of utterance, and we all stood in silent devotion, listening to the sweet voices, which formed the delightful chorus. We shook hands with all of them, old and young; while, in the most affectionate and humble manner, they expressed their joy at our arrival. The whole procession now moved forward, some of the Hottentot women in an open bullock-wagon, which they had brought with them; the rest, with the men, partly on horseback and partly on foot. The settlement is seen like a fruitful field in the midst of a desert, and the road to the missionaries' houses lies through a small poplar wood. About five P. M. we arrived at the dwelling-house, and met with a most cordial welcome from another party of Hottentots, who had assembled at the door, and expressed their gratitude, that God had again sent teachers to them, by singing several verses, and by unaffected declarations of their joy." pp. 40, 41.

Nor will our readers be less pleased with Mr. Latrobe's account of the mode of celebrating New-year's-day.

"At ten o'clock, public service was held, as usual on New-year's-day. I counted one hundred and seventy Hottentots present. Brother Schmidt delivered a powerful discourse on the name of Jesus. The

attention of the auditory was such, that not one turned his eye off the preacher, but they all seemed as if they would eat his words. After the sermon, a child was baptized. I was much struck with the solemn manner in which the parents are always previously asked, in presence of the whole congregation, whether it is their intention to educate the child, now to be baptized, in the fear and admonition of the Lord, and to devote it from its infancy to Him alone, as His redeemed property. Their answer in the affirmative is generally given with an expression of great sincerity and earnestness. During the whole day, parties of Hottentots came to wish their teachers a happy New-year. *Lehrer*, or *teachers*, is the name they generally give to the missionaries.

"In the evening, some of us went into the settlement, and visited several families. The cottages are of different dimensions, materials, and workmanship. Some of the inhabitants are building houses with stone walls, which by degrees will become more general. In one house where the people were very neatly dressed, we were treated with a pie, usually baked by them for the New-year. It tasted well, and they were much pleased to see us partake of their humble meal." p. 45.

The following is an account of the baptism of adults.

"Adults are baptized in a public meeting on Sundays and festival-days, in the afternoon. The candidates appear decently dressed in white clothes. A hymn being sung, and a suitable discourse delivered, a vessel, covered with a white cloth, containing the water, with a small basin or laver in it, is placed before the candidate. The liturgy, prescribed to be used at the baptism of adults from among the heathen, is then read; and the questions, therein contained, being put to the candidates and answered, a prayer is offered up, after which the baptism takes place. The candidate kneeling and bending forward, the water is three times poured upon his head with the bason or laver, at the words, 'in the name of the Father, and of the Son, and of the Holy Ghost,' when if there are more to be baptized, the vessel being removed from one to the other by the chapel-servant, the missionary proceeds to the next, assisted by other ordained brethren,

if a larger number require it. The whole congregation then kneeling down, a doxology is sung, and the service concluded, by pronouncing the blessing: after which the newly-baptized come to the missionaries into the vestry, and are exhorted to faithfulness and constancy in the performance of their baptismal vow. They are likewise taught to know and pronounce the names given to them. Their gratitude and compunction of heart, on these solemn occasions, are generally expressed more by tears than words." p. 49.

The author having finished, for the present, his business at Groenekloof, determined to proceed without delay to Gnadenthal, the earliest of the missionary establishments in these quarters; and, to this end, made the best of his way to Cape Town. We were happy to peruse the following observations.

"I spent the afternoon with the Reverend Mr. Hesse, who shewed me the church and premises belonging to the Lutheran congregation in this place. It is but of late years, that the Dutch would permit the Lutherans to have an establishment at the Cape. The spirit of toleration, introduced with the English government, has now set them quite at liberty; and it redounds much to their honour, that, though a small congregation, and not rich, they have made a most comfortable provision for their minister, and spared no expense in erecting a handsome church and parsonage-house. Mr. Hesse's garden is filled with a great variety of singular plants, trees, and shrubs, the produce both of this and other southern regions." pp. 52, 53.

The author's account of his journey to Gnadenthal is very entertaining, and our young readers, at least, will thank us for the few sentences in which he describes the mode of travelling.

"If we were impatient to reach the end of our journey, our oxen seemed more so, for on being again yoked to the wagon, the Hottentots could hardly keep them from going off in a wild gallop. They almost ran over the boys who led the foremost. As the shaft-oxen cannot keep a wagon back on a steep descent, and a drag-chain does not always answer the pur-

pose on these rough roads, the way of the Hottentots is to tack down a hill. To a traveller not accustomed to it, it appears rather dangerous to be driving among the heath, high bushes, mole-hills, and ants' nests, where in England there would be a certainty of oversetting, especially in turning so suddenly as these people do. But they guide fourteen or sixteen oxen with the greatest skill; and the length of the wagons, yielding to the unevenness of the road, keeps them upright, notwithstanding the violent jolting experienced by the travellers." p. 58.

His description of the first approach to Gnadenthal must, especially if the reader could turn his eye at the same moment to the pleasing sketch which is designed to illustrate it, delight every humane mind.

"Gnadenthal lies about an English mile from the ford; and as we drew nearer, the number of those who came to meet us, every moment increased. The entrance into the village is through lanes enclosed by hedge-rows, and the dwellings of the missionaries appear under a grove planted by the first three brethren, Marsveld, Schwinn, and Kuehnel, some time after their arrival in 1792.

"Little do I now wonder at the rapture with which this place is spoken of by travellers, who, after traversing a dreary, uncultivated country, without a tree to screen them from the scorching rays of the sun, find themselves transported into a situation, by nature the most barren and wild, but now rendered fruitful and inviting, by the persevering diligence and energy of a few plain, pious, sensible, and judicious men, who came hither, not seeking their own profit, but that of the most despised of nations; and while they directed their own and their hearers' hearts to the dwellings of bliss and glory above, taught them those things, which have made even their earthly dwelling comparatively a kind of paradise, and changed filth and misery into comfort and peace.

"The missionaries and their wives received us with the greatest kindness and hospitality, while a fresh company of Hottentots, standing under some venerable and wide-spreading oaks, which overshadow the court, welcomed us by singing a hymn, and by every token of affectionate regard. We joined with

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our whole hearts in their thanksgivings to God our Preserver, for the numberless favours received at His hands throughout the whole of our travels by land and sea." p. 59.

Gnadenhal is about 120 miles to the east of Cape Town. The first settlement in this place was made by a Moravian of the name of Schmidt, in 1737, who, after enduring many hardships, and labouring with some partial success, both in civilizing and Christianizing the Hottentots, in his neighbourhood, came back to Europe for fresh powers, and was prevented by the Dutch government from returning to the Cape. In 1792 however, fresh permission was given to the United Brethren to send out missionaries, of which they gladly availed themselves; and three of their missionaries landed and immediately sought out the dwelling of George Schmidt. The following account is given of their proceedings.

"In 1792, when the three missionaries, Henry Marsveld, Daniel Schwinn, and John Christian Kuehnell, came hither, they found an old woman, Helena, baptized by Brother Schmidt, still alive, who delivered to them the New Testament he had given her. But few vestiges of his dwelling remained. The place was a perfect wilderness: at present thirteen hundred Hottentots inhabit the village. The name Gnadenhal was given to it by the Dutch Governor Jansen." p. 61.

They found also a wide-spreading pear-tree planted by their first missionary; and it served the Brethren, in 1792, for a school and a church.

The author gives us, in page 66, a brief journal of a missionary day at Gnadenhal.

"We rose at the first sound of the bell, which rings at half-past five. At that time the family meet in the dining-room, read the texts of Scripture appointed for the day, sing some verses generally out of hymns connected with their contents, or any other morning hymn, and then take a dish of coffee; but what they call breakfast is not ready till eight o'clock, and is Christ. Observ. No. 220.

more like a luncheon. Very little time is spent at their meals. Between twelve and one they dine; drink tea or coffee at two; sup between six and seven, and go to the church at eight, when the whole congregation meet for evening worship. Every day, however, has its regular meetings for one or other division of the congregation, for instruction in the Christian doctrines. The schools are held in the forenoon for the boys, and in the afternoon for the girls."

Those who are acquainted with Mr. Latrobe's musical compositions, or collections, will understand the interest with which he penned the following passage.

"To-day I heard with much pleasure a party of men and women, employed as day-labourers in the missionaries' garden, both before and after their meal, which they enjoyed in the shade of the grove, most melodiously singing a verse by way of a grace. One of the women sung a correct second, and very sweetly performed that figure in music, called Retardation, from which I judge that dissonants are not the invention of art, but the production of nature. Nothing would be more easy than to form a chorus of the most delightful voices, in four parts, from among this smooth-throated nation." pp. 68, 69.

The following account of the internal regulations of the mission, will be interesting to all who may be occupied in promoting the progress of religion at home or abroad.

"Before I proceed in my narrative, it may be proper to give an account of some of the internal regulations of the missionary settlements of the United Brethren, which are the same in every country. The Gospel is preached to all heathen, to whom the missionaries can gain access; and every one is invited to be reconciled to God, through the atonement made by Jesus Christ. Besides the public testimony of the Gospel, the missionaries are diligently employed in visiting and conversing with the heathen in their dwellings. If any come to the missionaries for further instruction, giving in their names, they are called New People, and special attention is paid to them. If their subsequent conduct proves their sincerity, and they desire to be initiated into the Christian church by holy baptism, they are considered as candi-

dates for baptism, and, after previous instruction, and a convenient time of probation, baptized. In admitting them to the holy communion, they are first permitted to be once present as spectators, and called Candidates for the Communion; and, after some time, become communicants. Each of these divisions has separate meetings, in which they are instructed in all things relating to a godly life and walk. Separate meetings are also held with other divisions of the congregation; with the children, the single men, the single women, the married people, the widowers, and widows, in which the admonitions and precepts given in the holy Scriptures for each state of life are inculcated. Every member of the congregation is expected to come, at stated seasons, to converse with the missionaries; the men with a missionary, and the women with his wife; by which a more perfect knowledge of the individuals is gained, and an opportunity afforded to each, to request and receive special advice. From among the most approved of the people of both sexes, assistants are appointed in large congregations, who visit the sick, make reports to the missionaries, and help to maintain order. Others are employed as chapel servants, who take their turn in attendance." p. 72.

Thus also his statement with regard to the celebration of the Lord's Supper:—

"But to return to the celebration of the Lord's Supper—The devotion and fervour, with which the Hottentots present attended to the service, and received the sacred elements, were peculiarly striking to my mind. Their singing was melodious, but rather too soft. I was told in apology, that not all of them were acquainted with the hymns sung by the minister who officiated. A post-communion followed, for such as had been necessarily prevented from attending before, by family duties, watching, or other hindrances. I retired to my room, rather overwhelmed by the feelings and reflections of my mind, and with a heart filled with thankfulness to God our Saviour, for such a manifestation of his power and grace, as I had just witnessed. It may appear like enthusiasm, but I asked no longer, 'Am I really and bodily in Gnadenhal?' but, 'Am I yet on earth?'" p. 75.

No man concerned for the welfare of souls, will dispute the truth or value of the following sentences.

"In the evening, the liturgy, or hymn, treating of our Saviour's sufferings, appointed in our church for Friday evening's worship, was sung in a spirit of humble thankfulness for our redemption. This is the grand subject, which has proved the means of conversion, civilization, and happiness in time and eternity, to believers of every tribe and nation. May it be and remain our constant theme, in spite of either a deriding world, or the vain conceits and specious arguments of such as pretend to superior insight, and think that they have found something higher and more effectual!" p. 81.

We have, soon after this, a very interesting account of a journey of the author's to Groenekloof; of which we regret that we have not space sufficient to transcribe the details. On the 10th of February he arrived once more at that settlement. Our readers may wish, however, to know how the half-animal Hottentots, as they have been called, received him. Let them then read the following passage.

"Soon after four in the morning, I heard the sweet sound of Hottentot voices, singing a hymn in the hall before my chamber-door. It reminded me, that this day was my birth-day, which had been mentioned to them by some of the missionaries. I was struck and affected by this mark of their regard: nor was their mode of expressing it confined to a morning-song. They had dressed out my chair, at the common table, with branches of oak and laurel; and Sister Schmidt's school-children, in order not to be behind in their kind offices, having begged their mistress to mark on a large white muslin handkerchief, some English words expressive of their good will towards me, they managed to embroider them with a species of creeper called cat's-thorn, and fastened the muslin in front of a table, covered with a white cloth, and decorated with festoons



of cat's-thorn, and field-flowers. On the table stood five large bouquets, in glasses. The whole arrangement did credit to their taste, for Sister Schmidt had left it entirely to their own invention. This table I found placed in my room, on returning from my morning's walk. The words were; 'May success crown every action.'

"Recapitulating, within my own heart, the undeserved mercies of God my Saviour, experienced during the year past, I felt particularly grateful for the favour conferred upon me, to behold with my own eyes, and hear with my own ears, what He has wrought in this distant land for the accomplishment of his thoughts of peace towards the Gentile world. To serve such a cause, shall, by his enabling grace, be my heart's delight, during the remainder of my earthly pilgrimage." p. 101.

The author next visited Cape Town; and on the 21st we find him again on his way to Gnadenthal, where he immediately began to prepare for his journey into the interior.

The object of this journey was to fix upon a spot for the establishment of a third missionary settlement; and most of the remaining part of the volume is occupied with the journal of this expedition. We should have been sincerely happy, if our space had allowed us, to follow the author, step by step, through his interesting tour. We apprehend that no account, equally full, accurate, and important, exists of the interior of the Cape. Indeed, the works respecting that country, which have been issued with such profusion, within the last year, to satisfy the public curiosity, at a moment when such numbers of our population have been meditating an expatriation in those quarters, have been of a very *catchpenny* kind. And we are disposed to think that to this work of Mr. Latrobe the emigrant must chiefly resort for such details as may send him a well furnished traveller to his new home. Nor should this property of the volume be undervalued. The case of America may teach us the extreme difficulty of collect-

ing precise information from a distance, especially where party motives come in to colour the narrative. Different writers, following the impulse of taste, interest, or political feeling, have transmitted to us accounts of the western world so widely different, or rather so obstinately repugnant to each other, that blot out the names, and the reader would be likely to attribute the various accounts rather to two antipodal nations than to the same country. It is not the only mischief of this species of inaccuracy that individuals are grossly misled in the expectations with which they embark for the American continent. If certain "patriots," spurning at the very embarrassing restraints of law and civilization, have puffed up their compatriots with false expectancies, and lulled them into golden dreams, the vilifiers and traducers of America have not been less mischievous. It is with deep regret that we perceive men of intelligence allowing themselves to speak of that continent as though the soil were a universal swamp, and the people more detestable than the soil. Surely it is unworthy of a great nation either to fancy faults where they do not exist, or to blazon them where they do. America, doubtless, has some bad soil, and many vulgar, illiterate, and money-getting inhabitants. But she has also soils and rivers, and valleys and coasts, capable of raising her to a high rank among the nations of the earth: she has many citizens of fine talents and distinguished virtue: she has a large sprinkling of religious feeling and moral virtue over her country: she has drawn largely in her political institutions on the wisdom and experience of her mother country: she has English blood in her veins; English spirit in her character; and we entertain a confident persuasion that she will, under God, do much eventually to promote the progress of freedom, the interests of commerce,

and the illumination of the savage hordes by which she is surrounded. But we must return from a digression into which we have been led by a deep sense of the injustice often done to America, and an apprehension of the bad spirit towards our own country, which is sure to be cherished by this misconduct, to proceed with our extracts from the tour before us. It is one of the valuable qualities of the author, as a traveller, that, although he discovers, as far as we can judge, no disposition to throw too bright a colouring over the object before him, he sees every thing with a favourable eye, and throws a veil over defects which it can answer no good purpose to discover and display.

We must pass over his account of the mode of travelling in Africa; but if our readers will be pleased to figure to themselves the author, with Mr. Melville, surveyor to the government, Brother Schmidt and his wife, &c. &c. with their two *spanns* of oxen and wagons, jumbled up and down in a most wild, dislocating, and romantic country, week after week—now climbing a perpendicular hill, and now shooting into a precipitous valley—listening to the only music of those woods and glens, the howl of wolves, the roar of tigers, and the hissing of serpents—sleeping sometimes in tents, and sometimes in farm-houses—sometimes welcomed by a kind Hottentot, and sometimes “snubbed” by a cross Dutch farmer, but always good humored, satisfied, and grateful—they will have a general picture of an expedition of which we can present them but a few details. Some, however, they shall have.

The next extract we shall make is very satisfactory as to the improvement of the Hottentots under the instruction of the missionaries.

“The Veldcornet expressed his admiration of the appearance and behaviour of our Hottentots, exhibiting, as he said, such a

contrast to that of the miserable and neglected race of Hottentots living among the boors. Nothing was more encouraging and satisfactory to us, than such remarks; nor is there a more convincing proof of the benefit conferred upon this nation, by the introduction of Christianity. It shows the necessity of obtaining more opportunities for planting missions among them, in which Christian instruction and civilization go hand in hand.

“In this part of the country, more than about Gnadenthal and Groenekloof, one may behold the state of degradation into which the Hottentot nation has sunk, the blame and shame of which lie heavy with some of the former possessors of this land, who, first having robbed the aborigines of their paternal inheritance, took advantage of their tame and defenceless state, to thrust them down into the most abject servitude. In this they are, by some, far worse treated than purchased slaves, who are spared, because, if lamed or destroyed by excessive labour or cruel treatment, they cannot be replaced but at an enormous expense. But there are yet superior considerations, which make us desire the propagation of Christianity among the heathen. They are summed up in that earnest prayer of every true believer, ‘that Christ may see of the travail of His soul and be satisfied.’ Though the conversion of the hearts of those to whom his servants preach the Gospel, is their principal aim, yet it is most gratifying to perceive, that even men of no religion acknowledge the effects of the Gospel in the mind and manners of those who have received it in faith.” p. 193.

Nor are those of the Hottentots, who have not, as yet, been brought within the civilizing and Christianizing influence of a Moravian settlement, insensible to the benefits of such a situation.

“Meanwhile, Brother Stein had visited the Hottentots and slaves belonging to Mr. Van Roy’s farm, in their bondhoeks, or huts, and had much useful conversation with them. They had heard, that we were in search of a place to build a settlement, and the Hottentots declared, that they would all come and live in it, that they might hear the word of God; and, had they known, last night, that we were teachers from Gnadenthal, they would have come to our camp, and begged to be instructed. They had ob-



tained some information of the aim of our journey from Leonhard Paerl, who, as our precursor, officiously announced our errand. He had sat up with them the whole of the night preceding our arrival, describing Gnadenthal, its regulations, its schools, the instructions given to the Hottentots in the Christian religion, the cultivation of the grounds and gardens, &c. interspersing his account with observations on the necessity of conversion, the happiness enjoyed by those who believed in Jesus Christ as their Saviour, and their hopes of eternal life after the death of the body.

"This simple narrative had so much engaged the attention of these poor people, that they expressed the greatest eagerness soon to have the same benefit bestowed upon them, in this country. Though old Leonhard's officiousness, in thus informing the farmers and others, what we were in search of, in some instances, raised needless uneasiness in prejudiced minds, yet we forgave it, in consideration of his frequently adding observations which may have been blessed by God in the hearts of those that heard his artless speeches. Before we set out, a party of women and children came down to the river to see us. The children were all stark naked." pp. 199, 200.

We insert the two following extracts, because we think it almost impossible to read them without pleasure and profit.

"Being Good-Friday, we called to mind the great event celebrated on this day in the Christian church. We were in spirit with our congregations, met in so many other parts of the world, as it were, under the Cross of our Redeemer, and partaking of that consolation which is to be found in the remembrance of His sufferings and death for us. But even here, in this lonely vale, secluded from all Christian society, we and our Hottentots were not forgotten by Him who has promised that He will be with His followers always, even unto the end of the world. Having seated ourselves, after breakfast, in a semicircular excavation of the bank of the brook, Brother Schmidt first read the lessons of the day, out of the Dutch translation of the Harmony of the Evangelists, while we followed our Lord, in spirit, through all the scenes of His sufferings. We prayed that the Holy Spirit might apply the merits of His

passion and death to our souls, and convince us that 'He was wounded for our transgressions, and bruised for our iniquities,' and that the Word of His Cross might approve itself the Power of God in this country also, for the conversion of many heathen. No service in any church or chapel could be attended with more solemnity and true devotion, nor with a more heart-reviving sense of the presence of the Lord, than our worship in this earthen temple." pp. 223, 224.

"Easter-Sunday morning.—How different was our situation to that of most of our brethren on this great memorial-day! Instead of being, with them, early engaged in declaring our joy over the glorious resurrection of the Lord, and remembering, at the graves of our departed friends, the truly Christian hope of a blessed immortality, imparted to us by faith in our glorified Redeemer, in whose likeness we once shall rise, we were here encamped on the banks of an African river, never before visited by a member of our church, and consulting how we should best introduce ourselves to a man with whom none of us, but Mr. Melville, had the smallest acquaintance. However, we were in spirit with our congregations, adoring our risen Lord and Saviour, who, though withdrawn from mortal sight, is present with His people, in every corner of the earth." pp. 227, 228.

The author, as he proceeds, assigns his reasons for rejecting some stations, and at last fixing upon one, on the Witte Revier, to which, as we have stated, we shall have occasion, in conclusion, to call the attention of our readers. We are here, however, obliged to cut short our quotations from the journal of his visit to the interior, recommending our readers to examine it in the original work.

Nothing can be more striking than the statement, in this volume, of the depth of feeling and gratitude in the Hottentots towards their Christian benefactors. It really refreshes the mind to turn to this once reputed insensible and iron-hearted race, and to witness the lively emotions of gratitude which are exhibited towards the missionaries and their friends.

We think the next extract highly honourable to all the parties concerned.

"Meanwhile, about two hundred Hottentots had assembled in the grove. All would press forward; and their eagerness, once more to shake hands and bid me farewell, was so great, that a general scramble was avoided only by my calling to them, that I would not pass by any one, but admit them all in due order. At length we reached and entered the wagon, when they began, with one voice, to sing their farewell hymn.

"At this moment, I felt all resistance to my feelings give way. Never have I experienced a keener pang, on leaving any place, or any friends, to whom I was attached. Gnadenthal is indeed a spot, where I have found myself so much at home, and where almost every object conspired to fill my mind with grateful remembrances and contemplations, that, though convinced of my duty to proceed to Groenekloof, where business of importance to that settlement demanded my presence, I found it necessary to do violence to my feelings, to tear myself loose. But my spirit will often dwell in those hallowed groves, accompany the congregation into the house of prayer, attend them during their truly solemn assemblies, behold with affection and delight the pious labours of their teachers, participate in their joys, their sorrows, and their cares, and enjoy an aftertaste of the heavenly comfort attending the administration of the holy sacraments, by the presence and power of our Lord and Saviour.

"The whole missionary family, and about a hundred and fifty Hottentots, small and great, on foot or on horseback, accompanied us beyond the Sonderend, as far as Badenhorst's farm, where, placing themselves in a semicircle, they sang another farewell hymn, and finally bade adieu. The brethren Thomsen and Lemmerz kept us company, till we arrived at Mr. Klemm's, on Serjeant's Revier." pp. 289, 290.

As some suspicions may continue to exist in the minds of those who have studied the creed and character of the United Brethren only in the pages of Mosheim, we think it well to give the following short passage.

"Mr. Hesse walking with me, we entered into much interesting conversation concerning the difference, more of expressions and forms, than of opinions and doctrines, which distinguish the Lutheran and the Brethren's churches. He thought, however, that there existed some material difference, as to our views of certain religious tenets, and that, at least, the Brethren had expressed their sentiments very unintelligibly. This is granted to have been the case in former times, for which many apologies have passed unnoticed. But as to those peculiar doctrines, which constitute the very essence of Christianity, the divinity and atonement of Christ, salvation by grace alone, justification by faith, and the necessity of a walk conformable to the word of God, we and all true believers of every denomination, have always agreed, however we may otherwise differ in non-essentials. The more the former are valued, and practically known, the farther the latter will recede into the back-ground." pp. 313, 314.

Oct. 17th, Mr. Latrobe left the Cape; and on the 27th reached St. Helena. Of this island, and its celebrated resident, his territory and habits of life, the variety of his complaints, and his abundant reasons for contentment and gratitude, the last chapters contain a very entertaining account. This statement was more particularly of value at the time in which the work was at first published; as, at that moment, the eulogists of the ex-Emperor in this country had succeeded in impressing the public mind with a notion that he was stinted in his diet, and in his space for exercise. Now, on the contrary, the public mind is disabused; and it is acknowledged, that this "injured Sovereign" has as good a table as the governor who is set over him, and all the liberty which can be permitted to one so capable of breaking his chain, and so mischievous to society when he does. Could this unhappy man take a just view of his circumstances, he would surely discover in them the strongest evidence of the tenderness and for-



bearance of the God he has so often insulted and denied. For what should be so wished for, by a criminal of such an order, as solitude, with the best books if he would have them, and the great field of nature in which to walk abroad, and speculate upon his own past misconduct, and the wonders and glories of the great and good Being he has so deeply offended. May the arrow of conviction reach him in his wanderings through those romantic rocks! May his place of exile become a second Patmos, to raise him from the scenes of a world of which he has been the scourge, to the contemplation of that Throne of Mercy and Love, where *even he* shall not be a suppliant in vain!

But we must here close this highly entertaining and instructive volume, with touching for a few moments on the question of the Moravian Missions, and on a subject connected with them, to which we have more than once adverted.

Of the character of the Moravians, and their Missions in particular, it is almost impossible to speak too highly. When, after the persecutions of their body by the Church of Rome, their numbers were reduced to about 600 individuals, chiefly collected on the estates of Count Zinzendorf, in Lusatia, the missionary spirit broke out among them with such splendour, as to surprise and delight every zealous servant of the Redeemer. In the space of nine years, they sent missionaries to Greenland, to North and South America, to Algiers, to Guinea, to some of the West-Indian islands, to Lapland, to the Cape of Good Hope, to Ceylon, and to Tartary. They had also labourers in the Nicobar islands, in Egypt, and in Persia. And at the present moment, they have not far short of twenty-four thousand persons united with their congregations in the West-Indies.—The following little narrative will give some conception of the spirit by which some of these holy men have been

animated. Having resolved on carrying the Gospel to Greenland, they found their way to Copenhagen on foot, and addressed themselves to Count Pless, one of the ministers of the crown of Denmark, for permission to go out. In one of his conversations with them, Count Pless asked, "in what way they hoped to maintain themselves in Greenland." They answered, "By the labour of our hands, and the blessing of God:" "we will build a house and cultivate a piece of land, that we may not be burdensome to any." He told them there was no timber to build with: "Then," said they, "we will dig a hole in the earth, and live there." The count resisted their application no longer, but answered, "I will rescue you from such difficulties: take the timber with you, and you may build; and receive these fifty dollars for the purpose."

With the most rigid economy, the missionary expenses of these venerable servants of God, cannot be reduced to a smaller sum than 7,800*l.*, of which the Brethren themselves can raise only 1,200*l.* Notwithstanding the liberality of Christians of other denominations, who have hitherto supplied the large difference between these two sums, many of their missions are now languishing for want of assistance, and all extension of their operations is, at present, hopeless. But, in addition to this general perplexity and distress, they have lately been afflicted by calamities of a peculiar and most overwhelming nature. Their small territory in Germany was occupied by the contending armies; their property at Moscow destroyed; and finally, the new settlement on the Witte Revier, which was the peculiar object of Mr. Latrobe's expedition, has been invaded by the Caffrees, the fruit of their labours annihilated, some of their Hottentots massacred, and the whole establishment dispersed. The return of peace, and the better secu-

rities provided by the Cape Government for their people, have however, reassured the hopes of these patient and zealous labourers. They have resumed their post, but with increased difficulties and necessities, and reduced means to supply them; and they have been induced to appeal to the Christian love and liberality of this country. The call has been in some measure, though very inadequately, answered. Much remains to be done; and sincerely happy shall we be if any entreaties of ours may convey the smallest sum into this highly useful channel of Christian benevolence. We trust that the sympathy which has widely gone abroad on this subject, will not rest satisfied with the mere effusions of compliment; and that those who have it in their power, will "love in deed" as well as "in word," and hasten to animate the courage, and cheer the hearts, of these eminent labourers in the vineyard of the Lord.

As to the work before us, it is our wish to convey to the mind of our readers the impression which it has left on ourselves. It is simple, faithful, amiable, and devout; and as such, we conceive it to be a truly valuable addition to the library and to the family circle. Scarcely any kind of reading is, as we conceive, more likely to interest and benefit the *young*, than the account of missionary expeditions. It has, from the novelty of the scenes, the peculiarity of the *dramatis personæ*, much of the interest of romance, without any of its dangers. But the advantage of such reading is not confined to any age or condition. It takes the reader off from the narrowing contemplation of his own interest and convenience, to the more elevating contemplation of the well-being of others. It serves to enlarge and improve his sphere of feeling and action. It makes him, in the best sense, a citizen of the world. It gives him a

desire, according to his means, to "go about doing good;" or if it be denied him thus to serve God under some distant sky, it prompts him, under the guidance of the Holy Spirit, to think, feel, labour, and pray at home for the great flock of Christ, whatever clime they may inhabit, and wherever they stretch out the hand of want and supplication. And, if any man shall feel something of the spirit of selfishness quenched, and these better and nobler feelings kindled, by the perusal of Mr. La Trobe's volume, he will thank us for introducing it more particularly to his notice.

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TODD on the Declarations of our Reformers respecting Original Sin, Free-will, Grace, &c.

LAURENCE's Authentic Documents respecting the Predestinarian Controversy, &c.

(Continued from p. 197.)

In considering these publications, our attention has been hitherto directed principally to those documents of Mr. Todd which bear upon the subject of justification, faith, and good works. These subjects we view as so essential to the cause of Protestantism, that however painful to us to have been so long detained upon controversial topics, to the utter impatience, we fear, of some of our readers, we thought it necessary to state the whole question, with fulness and precision. We do not, however, view in the same light the subject of Predestination; to which, in giving a more particular account of Dr. Laurence's publication, we shall now be called. Whoever would wish to see the very different bearings of the question of justification and the predestinarian question upon the cause of Protestantism, may profitably consult the curious and faithful account given by father Paul of the Council of Trent.



That famous council, it is well known, was called together for the very purpose of settling the controversies arising out of the alleged heresies of Luther: and having held its first sitting in 1545, it began about the year 1547, (that is, about the last year of Henry VIII.) to discuss the very points now before us. In the account here alluded to, of its various and tedious, and any thing but honest, proceedings, the reader will find its venerable popish fathers to have been unanimous, in condemning the truly Protestant doctrine of justification by faith. "They all agreed," says the shrewd historian, "in one opinion, that to say 'only faith doth justify' was a proposition of many senses, and *all absurd*." But, on the contrary, when they came to discuss the predestinarian question, it was most truly according to the homely proverb, "Many men, many minds." We find, as might have been the case in any Protestant synod, the three statements fully discussed, which, if we were to designate them by modern terms, we should call the Calvinistic, the Baxterian, and the Arminian. Each, as we should expect amongst Protestants themselves, found its advocates. On the one side, the strict predestinarian hypothesis is adduced and stated with great ability, and supported by "infinite authorities from St Austin, because that saint wrote nothing in his old age but in favour of this doctrine." By "some others," again, "*though of less esteem*," this is opposed as "hard, cruel, inhuman, horrible, impious, and shewing partiality in God," and another system is adduced on their part, which is thus expressed: "They confessed, that not only works are not the cause of God's election, because that it is before them, and eternal; but that neither works foreseen, can move God to predestinate, who is willing, for his infinite mercy, that all should be saved; and to this end, prepareth

sufficient assistance for all, which every man, having free will, receiveth or refuseth as pleaseth him; and God in his eternity foreseeeth who will receive his help, and use it to good, and those who will refuse; and rejecteth these, electeth and predestineth those. Otherwise, there was no cause why God in Scripture should complain of sinners, &c."

Respecting these two contending systems, the concluding words of the historian himself are remarkable. "As the first opinion," he observes, "is mystical, and hidden, keeping the mind humble, and relying upon God, without any confidence in itself, knowing the deformity of sin, and the excellency of Divine grace; so the second was plausible and popular, cherishing human presumption, and making a great shew; and it pleased more the preaching friars than the understanding divines. And the courtiers thought it probable, as consonant to politic reasons. The defenders of this, using human reasons, prevailed against the others; but, coming to the testimonies of the Scriptures, they were manifestly overcome." (*History of the Council of Trent*, lib. ii. see pp. 197—199, fol. 1676.)—It is true, the end of the popish disputations upon this point, was much in favour of the "less esteemed," "popular," "politic" divines; the *decree* of the Council of Trent, on predestination, determining, that "God prepared sufficient assistance for all, which every man, having free will, might receive or refuse as pleased himself; and God *foreseeing* who would receive his help, &c. &c." as before stated. Still, however, the very circumstance of this point existing as a question, maintainable on each side by different parties, in the popish church; and actually discussed with vehemence in the Tridentine Council, somewhat removes us from the simple Protestant ground. To this also it might be added, that these

Tridentine divines discovered nothing to censure in the decrees of the Augustan and Saxonian—that is, the German Protestant Confessions of Faith—upon this important and mysterious article.

Under this view we must own, as before remarked, that we come to the consideration of the predestinarian question, as far as Dr. Laurence will oblige us to enter upon it, with feelings very different from those with which we of late discussed the question of justification by faith. This we considered, as we always have done, of vital consequence to the very “salus” as well as “gloria” of a Protestant church. The other we consider as a question common and open to contending opinions in all churches; and involving, ultimately, that unfathomable inquiry, the consistence of man’s free agency with God’s predestination—an inquiry which has exercised the powers alike of Protestant and Papist, of Christian and Jew, of believer and philosopher, of every name, nation, or age. On which ever side this great question may have been at different times, and by different persons, resolved, we believe that by the really pious and humble Christian, good and profitable uses have been educed from it. Have Chrysostom, and the general adherents and followers of the Greek Church, begun their researches on the ground of man’s free agency, and entire *αυτεξστια*, or liberty of choice? It has been with the effect of quickening them to higher activity, and inducing stronger and more penetrating views of their high responsibility to God, for the use of all their gifts and graces received from Him. Have St. Augustine, and the successive adherents of his school in the Latin Church, down to Calvin himself and his innumerable followers, taken ground rather on the high and irreversible sovereignty of God over all possible events? This has been, with

the happy effect of stimulating to deeper gratitude, and of reducing to more prostrate humility, and to a silent surrender of self to God, all those who have *piously* embraced, and “godly considered” their “election in Christ.” On the contrary, the ungodly reception of either dogma has been attended with the most fatal effects. A proud Pelagianism on the one side, and a lawless Antinomianism on the other, have been the characteristic marks of either extreme; and we should be sorry to be obliged to strike the balance between the opposite and sometimes concurrent effects, which result from viewing, with some graceless antipredestinarians, ourselves as the authors of our own goodness, or with some predestinarians, equally graceless, God as the author of our own sins. If the difficulties and dangers, which meet us on both sides, shall have the effect of checking the spirit of proud inquiry, and of still more proud and presumptuous dogmatism; if they shall urge us to a closer adherence to the word and letter of Scripture, with less admixture of man’s “vain wisdom and false philosophy,” they will have answered most valuable purposes. One beneficial end we hope they will be found to have answered, as respects the present discussion; namely, that of restraining our own mind and pen in offering the remarks that follow on the treatises before us. These we desire to present in a spirit of deep humility and Christian candour, and under a sense of our own entire insufficiency, worthily to handle, or adequately to reach “the height of this great argument.”

The question, indeed, which, with Dr. Laurence’s assistance, we have at present to discuss, is one sufficiently narrow in appearance; and, as we shall endeavour to keep it in our prosecution of it, mainly *historical*. It offers to us apparently little more than a small part of that ques-



tion, which has been often discussed before; namely, What were the sentiments of our earliest English Reformers in regard to the doctrine of Predestination and Election? It is in effect this, Have we not reason from history for believing, that there has been, from the earliest period of our English reformed church, much doubt and hesitation felt and expressed, by some of the greatest of its founders, on the abstruse subject of God's high predestination? For the resolution of this inquiry, Dr. Laurence leads us to a very early period of the English Reformation; and to that period of it when it was, as it were, mining under ground in the prisons of popish Mary. It is not sufficient for us to know, in order to satisfy this inquiry, that, at a somewhat later period, after the final settlement of the Reformation under our "bright occidental star," Queen Elizabeth, there would be found a very general harmony among all the most eminent divines of the age, in favour of the strict and exclusive scheme of Predestination. It would not be enough to know, that so late as 1595, the famous Lambeth Articles were framed for the express defence of that scheme by Whitgift himself, Archbishop of Canterbury, with the general concurrence of the Archbishop of York, and a long train of other prelates and men of eminent authority: and that these Articles were pointed at certain *novel* disputes which had arisen in the university of Cambridge, between 1570 and 1580, under Mr. Barrett and the eminent foreigner Dr. Baro or *Barow*, who patronized a more open and liberalized scheme. Nor, perhaps, would it be sufficient to appeal to the concurrent testimony not only of all writers of note about this period, including Lord Bacon himself; or even, to the authorized commentaries affixed to the several Bibles printed and circulated in this reign, particularly the Geneva Bible, soon

followed by that denominated the Bishops'; which latter was printed or prepared as early as 1568, under the sanction of Whitgift's predecessor, the eminent Archbishop Parker. However strongly the current of direct Calvinism (more or less rigidly stated) may have, in point of fact, evidently set during the advancing periods of Queen Elizabeth's reign, it is not to be assumed by any means as a proof that our *earliest* reformers, particularly Cranmer, Latimer, and Ridley, had obtained clear and unwavering conviction on that most mysterious subject. It is well known, that the exiles in Queen Mary's time brought back to England, after her death, many sentiments on many subjects greatly at variance with those held by her prisoners at home, or by the reformers of the reign just preceding; and some of these sentiments, it is known to our cost, had a wide sway and potent effect on all the religious transactions of the reign of Queen Elizabeth, Mary's successor.

When, however, we appeal to a period prior to the final establishment of our Protestant church under Queen Elizabeth, it is not to be denied that some deduction must be made from any argument we thence derive, with respect to the actual sense of our Articles and formularies, *as now established*; or with respect to the sentiments of those men under whom they were finally established. The Articles, as we now have them, were *finally* settled, authorized, and set forth, so late as the year 1571: though they became indeed very nearly what they now are, in 1562; ten years after the Forty-two Articles had been published under King Edward VI. And though no material difference might appear in the Forty-two Articles of 1552, and the Thirty-nine Articles of 1562;\* yet, if it

\* What was there in the Articles omitted in 1562, to reduce the number to Thirty-nine? Amongst the Articles omitted by

should appear that the meaning of these very Articles had been made a matter of dispute in former times, it may certainly be said, that, if private sentiments are to be introduced into the question at all, we are to look to the private sentiments of those persons who *last* imposed the Articles, as the *private* sentiments which are to be of most weight and authority in determining the right and intended sense.

On the possible supposition of some difference of opinion, within certain limits, upon the abstruse subject of election and predestination, among the *first* reformers of the English church, it must be conceded, that amongst our *last* and *actual* reformers, those differences had so far subsided, as to have left the field *almost* open to the unquestioned reign of predestinarian tenets; and certainly to have placed those tenets on the highest thrones of ecclesiastical dominion. Now, on the ground of authority, such a circumstance cannot fail of speaking strongly in their favour. It is as much as to say that

our later reformers, we find the following one of King Edward, "On Grace. The grace of Christ, on the Holy Ghost by him given, doth take away the stony heart, and giveth an heart of flesh: and although those that have no will to good things he maketh them to will; and those that would evil things, he maketh them not to will the same; yet nevertheless he enforceth not the will; and therefore, no man when he sinneth can excuse himself as not worthy to be blamed or condemned, by alleging that he sinned unwillingly, or by compulsion." We are not aware of the motive for which the omission was made of this Article, to the words of which no reasonable man could refuse assent; but there is a strong appearance, in this omission, of the same feeling in progress at the beginning of Queen Elizabeth's reign, that in King Edward's Homilies, blotted out the whole "perilous stuff" on *freewill*, which, as we have noted on former occasions, occupied so prominent a part in the preceding Institution and Necessary Erudition of King Henry VIII.

the question was tried and sifted to the very bottom, and was at last brought to that conclusion. It would seem, according to this hypothesis, that some of the ablest, best, and most honest of men, having disputed every inch of their ground on the principles of Scripture, in application to the doctrines in question, did at last come to the acknowledgment of their truth, as the only solid ground on which they could finally plant their foot, and be at rest. And as the "less esteemed," "politic," and "courtly" divines of the Tridentine council, at length prevailed in establishing their doctrine of a modified *free will*, as best suited to the manifold, and we fear not very honest, purposes of their secular dominion; so, it might be argued, *our* divines better read, "more understanding," and more "scriptural," after the close of very similar discussions, at length *established*, on their part, the contrary dogmas of an absolute election, as best harmonizing with their own spiritual religion.

We mention this suggestion, not with a view of fastening any particular meaning, for ourselves, upon the expressions of our church, as they now stand, but merely to shew on how insecure a foundation we conceive Dr. Laurence to build, in adducing the private sentiments of our early Reformers, if he means to urge them as any guide to the intended sense of our present formularies. Supposing those early divines to have differed from the more rigid system of their successors, and we make that difference as great and wide as we please, it only the more strongly illustrates the victory obtained by the later system; since, in so very short a time, what *they* had thought questionable, came to be admitted, in all its force, as true, even on the ground of their own expressions, in their own formularies, and by their



own friends, or men nurtured by themselves.

We have a further view in offering these suggestions, which may now be conveniently mentioned; namely, to shew the utter absurdity of maintaining, that to hold the Calvinistic doctrines is irreconcilable with a true and sound reception of church principles. On the very ground of the Church of England itself, it might be said, in argument, that these doctrines fought and conquered. Mr. Todd, indeed, informs us, that the conflict was pretty equally maintained through a long succession of years. Allow that they were doubted of and disputed about between 1552 and 1562, still we find, that in 1570 and 1580 they had been so far admitted as true, by the highest churchmen, that the assertion of the contrary had become a novelty in the church, and an iniquity almost to be punished by the judge. The case might be represented as parallel to the following. Imagine the controversy arising on Mr. Overton's book, commencing about the year 1800, had remained in suspense till 1810; and now, ten years after, it should be found that Mr. Overton's book had been received into our seminaries of sound learning and religious education; and had even been recommended and publicly lectured upon in the chair of divinity by Dr. Herbert Marsh, Bishop of Peterborough, and Lady Margaret's Professor. Who would not surely say, in such a case, that "the true churchman" had indeed been "ascertained" by Mr. Overton; that the controversy had been decided, and Mr. Overton and his opinions crowned with victory? Some ten years after the supposed doubts in our early reformers, Calvin's works were actually the text book of our universities, and almost dictated doctrine to the church, *ex cathedrâ*.\*

\* Dr. Heylin, with admirable sagacity, in his *Quinquarticular Controversy*, attri-

Mr. Todd, indeed, in the publication lately noticed, gives us to understand, that "the dispute in this country was still continued, though Charles I. commanded that all further curious search should be laid aside, &c. But, as his power declined, the revision of our Articles, in respect to this subject, was publicly proposed." And then, with an alacrity worthy a more guarded observation, Mr. Todd continues, "When that power was no more, TRIUMPHANT SCHISM, in her Confession of Faith, made 'God's eternal decree' the third chapter of her labours; in which the moderation of the real church of England will in vain be sought." Would it not really be imagined, that the author of the above sentence had been wholly unread in the TRIUMPHS of the predestinarian cause in England, long before the power of Charles I. either waxed or waned—indeed before his very existence? And must not our well-intentioned author be somewhat reproached for his forgetfulness of the fact, that TRIUMPHANT EPISCOPALIANISM, in the plenitude of absolute power, when, perhaps, "the moderation of the real church of England" was a little forgotten, actually enforced the same "eternal decree of God," publicly and privately, through a very large proportion of Queen Elizabeth's and even King James's reign. We know not, indeed, what schismatical propensities Mr. Todd has discovered in Archbishops Parker and Whitgift,

butes the confessedly wide-spread range of Calvinistic doctrine throughout the Church of England, to this very universal rage for Calvin's writings; with which he more than hints, that even Hooker was infected. But might not the exercise of the same sagacity have led to a somewhat different conclusion; namely, that the universal study of Calvin's works arose from a *previous* disposition to Calvin's opinions? It is true, "the appetite may grow by what it feeds upon." But it would be a hard lesson in physiology to tell us, there would have been no appetite at all, but for the food presented for its gratification.

those great champions of church discipline, against its numerous and heterogeneous opposers : but we know, very well, that *predestination* and *election* were not the points at issue between them and the Puritans of their respective ages. (See, for example, *Archbishop Whitgift's Articles*, and *Archbishop Parker's Bible*.)\*

Our business, however, on the present occasion, is with Dr. Laurence : and we have too long occupied our readers in preliminary observations, grounded on the supposition, which Dr. Laurence very ingeniously urges, in his preface to the Documents with which he has favoured us ; namely, that a difference of opinion existed amongst our early reformers, particularly between Cranmer, Latimer, Ridley, on one side, and "John Bradford, holy martyr," on the other, on the subject of Predestination ; in addition to which, he hints, that the views of Bradford himself, on that subject, though not such as the other named fathers could wholly admit, were yet such as by no means to amount to the precise views of Calvin himself, or to reach either the Supralapsarian or the Sublapsarian hypotheses of a succeeding period.

The facts, on which Dr. Laurence grounds these suppositions, partly speak for themselves, in the two tracts which compose the body of his pamphlet, and of which we have given some account already in our first Number for the present year. The tracts, as we then saw, purport to be written, the first in 1554, by John Bradford, the martyr, "of blessed memory ;" and the second by John Trewe, in 1555 ; both confined, at that time, in the King's Bench, "for the testimony of the truth," under Queen Mary. Bradford's, as we have already mentioned, consists of two parts ; the first, a general descrip-

tion of the doctrine of Predestination and Election ; the second, a particular and controversial answer to certain "Enormities" alleged against that doctrine ; which second part seems to have been never before printed. The tract of Trewe gives a narrative of certain contentions which are known to have arisen in the King's Bench, among the prisoners, on the subject of Predestination ; sets forth a sort of counter-creed, with a long list of "enormities" similar, though superior in number, to those replied to by Bradford ; and exhibits, it must be added, a humbling specimen of those evil tempers which are almost inseparable from the conduct of a sharp, religious controversy on both sides. The matter of this narrative is, in fact, very curious, as being a thoroughly authentic document, relating to times and transactions, of which we have but very imperfect information. We need, therefore, make no apology to our readers for giving them such extracts from it as may put them in possession of its general nature and contents. Its title and opening are as follows :—

"John Trewe, the unworthy marked Servant of the Lord, being in bands for the testimony of Jesu, signifieth the cause of contention in the King's Bench, as concerning sects in religion, the 30th of January, Anno Dom. 1555.

"Hitherto I have suffered much injury, and borne many a slanderous report of such as were the beginners of this lamentable contention, rather than I would disclose their rash and uncharitable behaviour in writing : thinking ever, that they would have repented and amended it, and have come to an unity in the truth with us : which was like three or four times, but most likest at Christmas last, and yet it brake again by me, as they untruly report. For which cause I am now constrained briefly to write the beginning and continuing of this contention, with the breaking of the unity that now was begun, that it might be seen, who was in the fault thereof, that men might leave speaking evil of

\* For a view of this Bible, see our vol. for 1805, p. 581.



that they know not. God that seeth the secrets of all hearts knoweth that I lie not. They did give such occasion of evil and offence to the weak by their using of gaming, that we could do no less but gently admonish them to leave it, and to exhort them after the Scriptures to redeem the time, seeing the days are evil, and to leave such vain things, and to mourn with us, that did mourn for the great misery that is fallen on this land, and for the lamentable perplexity that many of our weak brethren (that were not able to bear the cross) were in, and to watch and pray continually, that God might mitigate his wrath, and strengthen us and our brethren in his truth to stand, that our lives and deaths might glorify his holy name.

"With the which they were not content, but defended it by the Scriptures; and because we would not give them place, but disproved them by the word, they were somewhat displeased with us; insomuch that in process of time they began to pick out matter against us, and because we did use abstinence and prayer, they reported us to be justifiers of ourselves, and such like: to the which we answered, that our justification came by faith in Christ's death and bloodshedding; but that we did, we did it that God might make us able to bear his cross, and that he would cease these sharp storms of persecution, the which (through this our sloth) was like to drive many one from God unto the devil, to their utter destruction both of body and soul. After other talk, in conclusion they did affirm, that none of them that God ordained to be saved could be driven from him by persecution, nor yet by any other occasion or means. For all such as shall be saved (say they) were elect and predestinate thereunto before the foundation of the world was laid, and none of them can be damned, do what wickedness they can. And whereas we brought against them the Apostle Paul, which affirmeth that all were damned in Adam and destitute of the glory of God, and that the reward of sin is death, &c. that would not serve; for they most stiffly affirmed without any authority of the holy Scriptures, that if the Elect did commit never so great offence or sin, they should not finally perish. Whereby they do not only make St. Paul a liar, but also they destroy the fear of God, which is the beginning and right science of wisdom, and that being frustrate, there is a great gate

set open to carnal liberty; unto the which we saw, that many did fly to their utter destruction, by the means of the said false doctrine.

"Moreover we saw that it did put out of credit and unplace all those pithy places, and sentences in the holy Scriptures, that at these troublesome days doth [do] cause men to forsake evils, and to stand to the truth, as their own words did manifestly declare. For when we asked them what was meant by the sentences written in Joshua xxiv. e. 2 Chron. xv. a. Ezek. xxxiii. e. Matt. x. c. Mark xiii. d. Luke xi. d. xxi. g. Romans xi. c. xiv. d. 1 Cor. iii. d. g. x. d. 2 Cor. vi. a. Gal. iii. a. 1 Tim. iv. a. 2 Tim. ii. Heb. iii. a. iv. a. vi. e. x. e. 2 Pet. ii. a. Apoc. ii. a.\* and such like, which threateneth damnation unto God's elect if they do wilfully sin against him; some of them compared them to the law, which now (as they said) is in no effect to condemn the elect, because Christ hath fulfilled it. Therefore these sentences (said they) are written to put the elect in fear to do evil, that their lives might glorify their Father, which is in heaven, and not to put them in fear of damnation. By this in effect they affirmed those Scriptures to be written in vain, or to put men in fear where no fear is, affirming in effect, that the words of the Holy Ghost doth no more good, than a man of clouts with a bow in his hand doth in a corn field, which will keep away the vermin crows awhile, but when they know it what it is, they will fall down beside it, and devour the corn without fear. And other some answered and affirmed, that the threatenings of those Scriptures should be no more certainly performed on the elect of God, than this common proverb, which is, If the sky fall, we shall catch many larks. Indeed Christ hath taken away the curse of the law from all his *very* elect that continue in his word, or have a mind to do his will, and groweth [grow] forward in good works, although they be not come to that perfection, that is

\* This notation marks the date of the narration, and the Bible used, to have been, as it purports, before 1560, when the first English Bible came out, with the numerical division of the verses, as we now have them; namely, "The Geneva Bible," alluded to above. For the account of which see Strype's Life of Parker, book iii. c. 6.

required of them ; but such as have tasted of the good word of God, and were partakers of the Holy Ghost, &c. and do fall away as Saul, Asa, and Juda, and such like, and become persecutors of Christ in his members, Christ profiteth them nothing at all, but [they] shall receive according to the saying of the Holy Ghost in the fore-said sentences." pp. 37—41.

Other objections to the predestinarian hypothesis succeed ; amongst which we find the following argument for proving God, on that hypothesis, to be the author of sin.

"He that maketh a thing only to do evil is the cause of the evil ; as, for example, we have in Sussex very many iron mills, which in wasting of wood do much hurt ; and yet the fault is not in the mills but only in the beginners and makers of them ; they cannot go without coals, that is made of wood ; no more can the reprobates live (as they affirm) without committing of actual sin. There is no man can invent and finish a thing only to do evil, and he himself to be clear of all evil, even so in that they lay to God's charge, that he ordained and created those reprobates, and hardened their hearts only to commit sin and wickedness, they with the foul error of the Manichees' sect do in effect affirm, that God cannot be pure and clean of all evil ; and yet in words they will make much of God, and say he is most pure and clean from all evil and motion thereof, as he is indeed, and they will hold and teach the most detestable opinion, that in effect doth affirm, that there is not only a nature of evil in God, but that he is also partial and the author of sin." pp. 42, 43.

Nay, it is maintained, that

"In effect they made God a mocker, a vain person, and a fool ;—a mocker, in that he offereth faith and salvation to such as he knoweth cannot receive it ;—a vain person, in sending his messengers, and in writing of his Scriptures, and long calling of them, who he knew could not repent, come, nor answer ;—a fool, in that he mourned for man's destruction, and repented that ever he made man, for that they would not amend, but wrought out their own damnation ; seeing he knew that there was no spark of wit nor will in them, when they heard repentance and salvation preached, to desire, groan, or wish, that he would perform it in them." p. 44.

Notwithstanding, however, these objections to such alleged false doctrines, the narrator proceeds in allusion to the name of Predestination, by saying,

"That [namely, predestination] we hold ; and also do affirm the *certainty* of election in Christ's blood, in as ample a manner as God's word doth teach and affirm."

Which *certainty*, nevertheless, is not of such a nature, but that, amongst the Twenty-three enormities which succeed in the narrator's pages, the following is thus stated as a charge against the doctrines which he opposes :—

"Thirteenth Enormity. Also in that it affirmeth, that there is none can be damned that are *elect into God's church and favour*, do what wickedness they can ; it causeth many such as were elect into the number of God's chosen, and have suffered persecution for his word and name's sake, to take liberty, and by that means fall away from God unto the devil and sin, [and be] damned." pp. 50, 51.

Nay, it renders, according to the narrator, *certainty* impossible.

"Sixteenth Enormity. Also it doth destroy faith, which is a *certainty* of things which are not seen, in that it affirmeth, that there is no man certain, whether he were predestinate to be saved or not, until the end ; and yet they will say, that it doth most strongly build faith, and that every one that believeth that he is predestinate and feeleth that his sins are forgiven, is predestinate, and may most assuredly ground his faith, that he shall be saved ; and yet their own writers and doctrine doth affirm, that if a man do believe that he is predestinate, and believeth and feeleth that his sins are forgiven by the blood and death of Christ, and have walked in the way of life, and afterward fall away, he was never predestinate nor elect." pp. 51, 52.

In answer to the opposite allegations of heresy, brought against Trewe, and the party thus speaking by his lips, their own creed is further stated, which most fully admits the Trinity, with the incarnation of our blessed Lord, in



order "that we through election might receive the inheritance that belongeth to natural [born] sons."

"4. Also we confess and believe, and faithfully acknowledge, that all salvation, justification, redemption, and remission of sins cometh unto us, wholly and solely through the mere mercy and free favour of God in Jesus Christ, purchased unto us through his most precious death and bloodshedding, and in no part or piece through any of our own merit, works, or deservings, how many or how good soever they be; and that his body offered to the death, once on the cross for all, and his bloodshedding, is, as St. Paul affirmeth, a sure and perfect sacrifice and sufficient ransom for all the sins of Adam, and for all and singular of his posterity's sins, how great and many soever they be; and all, that truly repent, unfeignedly believe with a lively faith, and persevere therein to the end of this mortal life, shall be saved, and that there is no decree of God to the contrary." p. 66.

"6. Also we do heartily acknowledge, confess, believe, and are most assuredly certain by God's most holy word, that our Saviour Jesus Christ his pure religion, and secret will revealed in his word, sufficient for man's salvation, was in this realm declared and known in good king Edward the VIth his days; which word of God was then truly preached, and sufficiently taught, and his sacraments duly ministered, and of some followed; therefore we acknowledge them in England, Christ's true church visible, as the faithful, thankful, joyful, and most constant, persevering, and suffering of our godly preachers and brethren (for whom we cannot worthily praise God) doth most manifestly declare: yet notwithstanding for them, and for other great and manifest benefits, that we have unworthily received of God we most heartily praise and thank, and do give over ourselves, both body and soul, to worship, honour, and glorify the same almighty, eternal, and most living God, the Father, the Son, and the Holy Ghost, now and for ever." pp. 67, 68.

Other Articles disclaim every kind of sin, with "all vain *gaming*, slandering, lying, fighting, railing, evil communications, with *sects* and divisions, and not to be curious in many Christ. Observ. No. 220.

of God's works, nor to make too much searching in superfluous things."

The narrative part further accuses Predestinarians, of giving sentence of eternal condemnation against Trewe and his company, refusing to eat and drink with them, keeping money back which was given for common distribution, and causing them to be *locked up* for fear of contagion; also of sundry affirmations in favour of plays, pastimes, bowls, dice, and cards; and, what is worse than all, of an implacable spirit, and an obstinate determination to throw every possible obstruction in the way of a reconciliation. One of these proposals of unity, coming from the opposite party, gives Trewe the opportunity of shewing the following trait of his own conscientiousness.

"I was so overjoyed with the unity, that although I saw something in them not correspondent to the word, I would not find any fault in it, lest some of my fellows, that liked not the unity, should have found more, and so have broken altogether. I and other of my company put our hands to it, I thinking my conscience would have borne with it. But within a little while after, by the means of better perusing it by the word of God, my conscience accused me, that I had set my hand against God, and fell in despair, and sick withal. And within three or four hours after, Careless, the chief of their company, came to me, and demanded to know how I did. I said I was sick. Wherewith he would not be answered; but he desired to know whether my conscience did not burden me with any thing that I had done, as concerning this unity, or not. If I would tell him, he promised me of his honesty to keep it secret, and to do me good therein, and not hurt. Whereupon I told him, that my conscience accused me, that I had done evil in putting my hand to the Articles; because some of them were not in all points agreeable to the truth, and told him wherein, that which he could not well deny, but yet he said, that it might well be borne withal, until the time of reformation, the which he would not be against, if it did ever happen to come." pp. 59, 60.

The time of unity, however, did  
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not happen now to come ; for Careless persuading some of Trewe's companions to make a writing, such as they would themselves, he continues :

" I told them, that his judgment was so corrupt, that if I did make it, as nigh the truth as God's word and my conscience would bear with it, I doubted that he would not set his hand to it, but rather pick out matters against us in it. The which they thought they would not. Whereupon I granted them to do it ; and then we went to prayer to God, that he would assist me with his Holy Spirit, according to his holy will, and as nigh them as he would we should, lest they should resist it when it was made. And so I went about ; and when it was made my fellows showed it him. The which when he saw it, he kept it to pick out heresies against us in it, refused to put his hand to it according to his faithful promise, and yet he would not disprove it by the word. Thus he brake off the unity, and reported it to be my doing : but the truth is so it was altogether his." p. 62.

The whole narrative is signed

" John Trewe, Thomas Avington, Richard Harman, John Jacksonne, Henry Wickham, Cornelius Stevenson, John Guelle, Thomas Arede, John Saxbye, Robert Hitcherst, Matthew Hitcherst, Margery Russell. All we do affirm this to be true."

We shall not give any extracts from the preceding tract, in two parts, by John Bradford, at least at present, but content ourselves with noting, that the first part contains a general and very moderate statement of real predestination, grounded on the first chapter of the Ephesians ; and the second part rebuts a certain "calumnious calumniator, which hath whet his tooth against the Lord and his grace set forth in predestination, as appeareth by a certain bill and libel he hath set abroad, entitled 'The Enormities proceeding of the opinion that *Predestination, Calling, and Election, is absolute in us, as it is in God.*' " Respecting the whole of this tract, it is to be observed, that in point of fact, it is not an answer to

the preceding allegations of Trewe, having been penned in October 1554, and Trewe's bearing date the 30th of January 1555. But so far seems at least clear that Bradford's tract had not produced the effect he desired, either of conviction on the minds of the opponents, or of peace : nor, to speak honestly, should we think it well calculated to do so, either from the tone of invective which it very generally maintains, or from the arguments of the second part, which are by no means as effective in repelling objections, as the statements of the first part are in enunciating his creed, which we are still inclined to think was the creed pretty generally professed by the Reformed at that period upon this subject.

At this point we shall close our remarks for the present, hoping to be able to terminate this protracted, but we trust not useless or uninteresting, discussion in our next Number.

(To be continued.)

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*Some Account of the Life, Death, and Principles of Thomas Paine, together with Remarks on his Writings, and on their intimate Connexions with the avowed Objects of the Revolutionists in 1793, and of the Radicals in 1819.* By JOHN S. HARFORD, Esq. 3d edit. Bristol: Gutch. London: Rivingtons and Hatchard. 1820. price 2s. 6d. 8vo. pp. 102.

MR. Harford merits the acknowledgments of his country, and of the church, for this effort to counteract the mischievous tendency of Paine's writings. The account he has given us of this unhappy person is principally derived from Cheetham's Life of Paine—a work which bears strong marks of authenticity. The main facts are briefly these :—Paine was born at Thetford, in Norfolk, in January, 1737, and was educated at the



free school of that place. In 1759, he settled at Sandwich as a stay-maker, to which trade he had been brought up, and married Mary Lambert, who died the following year, it is alleged by some, in consequence of a premature birth caused by his ill usage. In 1761, he obtained a place in the excise at Thetford, from which he was dismissed for some irregularity, but was subsequently restored. In 1768, he was acting as an exciseman at Lewes, where he lived with one Samuel Olive, a grocer, who soon after died. In 1771, he married Olive's daughter, Elizabeth. In 1774, he was again dismissed from his office, on a charge of fraud, and all his efforts to regain his situation proved ineffectual. His affairs soon fell into such disorder, that his property was sold to pay his debts. In May, of the same year, he and his wife, whose life he is said to have rendered miserable by neglect and unkindness, separated by mutual agreement. He went to London; but not obtaining suitable employment there, probably in consequence of the loss of his character, he resolved to try America. He arrived at Philadelphia, in April 1775. Here he became a violent partisan of the colonial cause, and commenced his career as a political writer. One of his publications, entitled, "Common Sense," was marked by a singular degree of natural acuteness; and, being well-adapted to the state of feeling which then prevailed in America, it gained him much celebrity, and produced an extensive and powerful effect, in deciding the public mind in favour of independence.

Paine now rose into consequence. His writings were rewarded by Congress with a sum of money; and in 1777, he was appointed secretary to the committee for foreign affairs. Here he was soon found guilty of a breach of trust, and was ignominiously expelled from his office. After a

time, however, he succeeded in procuring the inferior employment of clerk to the House of Assembly of the State of Pennsylvania. When the war ended, he sunk into obscurity; and for five years little is known of him, except that, from a letter he wrote to General Green, he appears to have been very desirous of coming to England, in order to excite disturbances here. It was not, however, until 1787 that he revisited this country. At first, the state in which he found men's minds afforded him little prospect of success. But as the French Revolution proceeded, the unusual ferment which it caused, not only in France but throughout Europe, greatly raised his hopes. In 1789, he had been arrested for a debt of 700*l.* but having been released from prison by the intervention of the American House of Claggett and Co., he went over to Paris to take a nearer view of the scenes which were then acting there. Animated by the spectacle, he returned to London, where he became extremely active in spreading revolutionary principles.

In 1791, Paine published the First Part of "The Rights of Man," which was followed in 1792 by the Second Part, both containing direct and very powerful excitements to rebellion and revolution, supported by a style of reasoning well calculated to delude the ignorant, and to swell the ranks of the turbulent and disaffected. The good sense of the country at large, however, was not to be thus imposed upon; and instead of producing its designed effect, this work appeared to serve the purpose only of rousing the loyal spirit of the people, and rallying them around the throne and the altar. A prosecution was instituted against Paine; but, afraid of the issue, he quitted the kingdom, and repaired to France, having narrowly escaped arrest at Dover. He had previously been

elected by the department of Calais, a member of the National Convention, and he palliated his evasion by alleging the necessity he was under of attending his duty at Paris. He was tried before Lord Kenyon, and found guilty by the jury without a moment's hesitation. The attorney-general read in court a letter from Paine, addressed to him. It was filled with gross insults on the king; and it denounced vengeance on the judge and jury, should he be found guilty. Not surrendering to meet the award of court, sentence of outlawry was passed upon him.

But though the writings of Paine were thus justly condemned and proscribed, the mischief which they caused was considerable. They gave currency to the scheme of universal suffrage, annual parliaments, and election by ballot, which still continue the favourite watchwords of the radical reformers; and they produced the same necessity, which has now again arisen from a similar source, of passing acts of Parliament to preserve the constitution from overthrow, and the country from blood.

Paine did not long fill his seat in the French Legislature. Having been in some measure identified with the Brissotine faction, he shared its fate, and, in December 1793, was thrown into prison, where he was seized with a fever, brought on as it is said by intemperance, and thus narrowly escaped the guillotine. He was released from prison on the death of Robespierre, and invited to resume his seat in the Convention, but all his attempts to attract public regard in France proved abortive. He turned his attention, therefore, once more to England; and perceiving that the chief obstacle to revolution in this country arose from the influence of Christianity, his efforts were now directed to the object of bringing the Scriptures into contempt. With this view he composed and published

"The Age of Reason," the First Part of which appeared in 1795, and the Second in 1796. Paine himself was beyond the reach of our courts of justice, but the publisher of the libel was prosecuted and convicted. Mr. Erskine, now Lord Erskine, conducted the prosecution; and his speech on the occasion ranks deservedly high among the most splendid effusions of forensic eloquence.

After his liberation from prison, Paine had been received into the house of Mr. Monroe, then the American Ambassador at Paris, now the President of the United States. But his habits of intoxication rendered him a very uncomfortable inmate. He continued to reside in France for some years longer, neglected and contemned. But in 1802, having received an invitation from President Jefferson, he repaired to America, where he spent the remainder of his days. He was accompanied by a Madame Bonneville and her two sons. This woman he had seduced from her husband, in whose house he had lived, and whose hospitality he thus repaid. In June 1809, this unhappy man died at New York.

It is during this period of his residence in the United States, that we have the most authentic accounts of the private life of Paine; and little more seems necessary to convince us of the real source of his infidelity, than the perusal of these details: "for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." A few extracts from this part of Mr. Harford's interesting work, from which we have chiefly collected the preceding details, may not be unacceptable to our readers. He lodged for a time with a Mrs. Dean.

"Mrs. Dean," says Mr. Cheetham, "with whom I have conversed, tells me that he was daily drunk at their house; and that in his few sober moments he was always quarrelling with her, and

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disturbing the peace of the family. She represents him as deliberately and disgustingly filthy.\* It is not surprising, therefore, that she importuned her husband to turn him out of the house; but owing to Mr. Dean's predilection for his political writings, her importunities were, for several weeks, unavailing. Constant domestic disquiet very naturally ensued, which was increased by Paine's peevishness and violence. One day he ran after Miss Dean, a girl of fifteen, with a chair whip in his hand, to whip her, and would have done so, but for the interposition of her mother. The enraged Mrs. Dean, to use her own language, 'flew at him.' Paine retreated up stairs into his private room, and was swiftly pursued by his antagonist. The little drunken old man owed his safety to the bolts of his door. In the fall of the year, Mrs. Dean prevailed with her husband to keep him in the house no longer." p. 57.

He then went to live on his farm.

"Being now alone, except in the company of the Bonneilles, of whom he took but little notice, he engaged an old black woman, of the name of Betty, to do his house work. Betty lived with him but three weeks. She seems to have been as intemperate as himself. Like her master, she was every day intoxicated. Paine would accuse her of stealing his New-England rum, and Betty would retort by calling him an old drunkard. Often, Mrs. Dean informs me, would they both lie prostrate on the same floor, dead-drunk, sprawling and swearing and threatening to fight, but incapable of approaching each other to combat. Nothing but inability prevented a battle." p. 58.

He afterwards removed to different families; but in all of them he appears to have acted not only in the most disgusting and offensive, but in the most unprincipled manner, paying the debts which he contracted for his board and lodging only when compelled to do so. He lived five months with a Mr. Jarvis, a portrait painter.

\* Mr. Cheetham states, that all the particulars related to him by Mrs. Dean have been corroborated by the testimony of her husband, whom he represents as a sensible man, and a justice of the peace for the county."

"At this place he was not so constantly intoxicated as formerly; and though frequently falling into violent passions, Mr. Jarvis appears to have successfully studied the means of calming his rage. Still he was only comparatively improved, and would, occasionally, sit up at night tippling, till he fell off his chair." p. 67.

In this posture and plight he would talk about the immortality of the soul.

"One day, as he was sitting with a volume of the *Age of Reason* before him, a maid servant took it up and began to read it: Mr. Jarvis instantly seized the book out of her hand; upon which Paine rose up angrily, and asked why he did so. Jarvis professed his fear that the girl, whose character was then excellent, would become corrupted in her principles by that book; in which case, he added, she may cheat me, rob me, and be undone. They had now reached the window, and Jarvis pointed out a black man to Paine, as a striking instance of the efficacy of Christianity to enlighten and reclaim the ignorant and immoral. This man, it appears, had been a notoriously bad fellow, without any sense of religion, or even of common moral feeling; but he had since been truly converted, and had gained the character of a sincere Christian, by his upright and excellent conduct. Paine had no answer whatever to make, but 'Pshaw—I had not thought you were such a man.' He saw, added Jarvis, the fact, and it was unanswerable." p. 68.

We now come to his last hours, when it will evidently appear, "notwithstanding his vain boasts," "that he met death with terror and consternation."

"He was nursed in his last illness by Mrs. Hedden, a very worthy and pious woman, who did her best to serve him, not only as a kind attendant, but also as a spiritual counsellor. During the first three or four days, his conduct was tolerable, except that he grew outrageous whenever Madame Bonneville entered the room. About the fifth day, his language to Mrs. Hedden was so bad, that she resolved immediately to quit the house; but sensible how necessary she was to his comfort, he made concessions which induced her to remain." pp. 71, 72.

"Often he would, for long together, exclaim, 'Oh, Lord help me! Oh, Christ help me! Oh, Christ help me!'

"About a fortnight before his death, he was visited by Mr. Milledollar, a Presbyterian clergyman, who exhorted him to repentance; but Paine grew angry, desired that he might not be disturbed by popish stuff, and ordered him to quit the room.

"Sometimes Mrs. Hedden read the Bible to him for hours together, and he appeared to listen attentively." p. 72.

He was attended by Dr. Manley, a respectable physician, who furnished the following particulars of Paine's behaviour on his death-bed.

"Cleanliness appeared to make no part of his comfort; he seemed to have a singular aversion to soap and water: he would never ask to be washed, and when he was, he would always make objections; and it was not unusual to wash and to dress him clean, very much against his inclination. In this deplorable state, with confirmed dropsy, attended with frequent cough, vomiting and hic-cough, he continued growing from bad to worse, till the morning of the 8th of June, when he died." p. 73.

"Mr. Paine professed to be above the fear of death; and a great part of his conversation was principally directed to give the impression, that he was perfectly willing to leave this world, and yet some parts of his conduct are with difficulty reconcilable with this belief. In the first stages of his illness, he was satisfied to be left alone during the day; but he required some person to be with him at night, urging as his reason, that he was afraid that he should die when unattended: and at this period, his deportment and his principle seemed to be consistent; so much so, that a stranger would judge from some of the remarks he would make, that he was an infidel.

"During the latter part of his life, though his conversation was equivocal, his conduct was singular; he would not be left alone night or day; he not only required to have some person with him, but he must see that he or she was there, and would not allow his curtain to be closed at any time; and if, as it would sometimes unavoidably happen, he was left alone, he would scream and holla, until some person came to him. When relief from pain would admit, he seemed thoughtful and contemplative, his eyes being generally closed, and his hands folded upon his breast, although he never

slept without the assistance of an anodyne. There was something remarkable in his conduct about this period (which comprises about two weeks immediately preceding his death) particularly when we reflect, that Thomas Paine was author of the *Age of Reason*. He would call out, during his paroxysms of distress, without intermission, 'O Lord help me, God help me, Jesus Christ help me, O Lord help me,' &c. repeating the same expressions, without any the least variation, in a tone of voice that would alarm the house. It was this conduct which induced me to think that he had abandoned his former opinions; and I was more inclined to that belief, when I understood from his nurse (who is a very serious, and I believe, pious woman) that he would occasionally inquire, when he saw her engaged with a book, what she was reading; and being answered, and at the same time asked whether she should read aloud,\* he assented, and would appear to give particular attention."

"On the 6th of June, Dr. Manley, struck by these expressions, which he so frequently repeated, and seeing that he was in great distress of mind, put the following questions to him:—

"'Mr. Paine, what must we think of your present conduct? Why do you call upon Jesus Christ to help you? Do you believe that he can help you? Do you believe in the divinity of Jesus Christ? Come now, answer me honestly; I want an answer as from the lips of a dying man, for I verily believe that you will not live twenty-four hours.' I waited some time at the end of every question; he did not answer, but ceased to exclaim in the above manner. Again I addressed him. 'Mr. Paine, you have not answered my questions; will you answer them? Allow me to ask again—Do you believe? or let me qualify the question—do you wish to believe that Jesus Christ is the Son of God? After a pause of some minutes, he answered, 'I have no wish to believe on that subject.' I then left him, and know not whether he afterwards spoke to any person, on any subject, though he lived, as I before observed, till the morning of the 8th." pp. 73—75.

The following fact seems to attest, still more strongly, his distrust of the infidel principles which he had

"\* The book she usually read was Mr. Hobart's *Companion for the Altar*."

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professed. A gentleman of the neighbourhood occasionally furnished him with refreshments from his own table, of which a respectable female of the family was the bearer.

"She frequently found him engaged in writing, and believes from what she saw and heard, that when permitted by his pain, he was mostly so engaged, or in prayer; in the attitude of which she more than once saw him when he thought himself alone. In one of the interviews thus introduced, he inquired whether she had ever read his 'Age of Reason?' And on being answered in the affirmative, he desired to know her opinion of that book. She replied, that she was but a child when she read it, and that he probably would not like to hear what she had thought of it. On this he said, if she was old enough to read it, she was capable of forming some opinion concerning it; and that from her he expected a candid statement of what that opinion had been. Thus encouraged, she told him, that she thought it the most dangerous book she had ever seen; that the more she read the more she found her mind estranged from all good; and that, from a conviction of its evil tendency, she had burnt it without knowing to whom it belonged. To this Paine replied, that he wished all its readers had been as wise as she; and added, 'If ever the devil had an agent on earth, I have been one.' At another time, when she and the benevolent neighbour before alluded to were with him, one of his former companions came in; but on seeing them went hastily out, drawing the door after him with violence, and saying, 'Mr. P. you have lived like a man; I hope you will die like one.' On this, Paine turning to the elder of his visitors said, 'You see, sir, what miserable comforters I have.' Mrs. Bonneville, the unhappy female who had accompanied him from France, lamented to his neighbour her sad case; observing, 'For this man I have given up my family and friends, my property and my religion: judge then of my distress, when he tells me that the principles he has taught me, will not bear me out!'" pp. 76, 77.

"\* For the above anecdote we are indebted to the pages of the Philanthropist, a highly respectable periodical work, chiefly conducted by Members of the Society of Friends. Vide the Number for May, 1817."

And here we close the curtain\* round the death-bed of a man who "being dead yet speaketh" by those pestiferous publications which still pollute our atmosphere, and by the unhappy effects which, in common with the writings of French and German philosophers, they have assisted in producing throughout the civilized world. In one respect, Paine seems to have deserved the highest seat in this "bad eminence;" for while most of his infidel predecessors and compeers were directing their weapons against the higher and average classes of intellect, this leader in the campaign of sedition and blasphemy knew how to enlist the populace under his banners. What Addison effected in polite literature, Paine performed in the department of infidel sophistry; he brought it down from the schools of a perverted erudition, to the level of the shop-board and the manufactory. He introduced a sort of "universal suffrage" into the ranks of literature, by which those who could not reason might rail, and thus vote down, by the invectives of popular clamour, what is venerated by the wise as an undoubted revelation from Heaven, and loved by the good as the foundation of all that is virtuous in human conduct, and the only sure guide to temporal or eternal felicity.

Are we then afraid, it may be asked, that the objections alleged against Christianity should be presented to the world? Do we tremble for its safety, and fear lest it should not be

\* "And here," said the honest chronicler of the meek and reverend Hooker, "I draw his curtain, till with the most glorious company of the patriarchs and apostles, the most noble army of martyrs and confessors, this most learned, most humble, holy man shall also awake to receive an eternal tranquillity." What a contrast to the life and death of the unhappy subject of Mr. Harford's narrative!

able to stand the shock of contending champions? We do not scruple to reply, that there is one respect in which we are afraid: we are afraid on the same grounds on which we should be unwilling for a secular question of intricacy and importance to be tried before a similar jury. We should object, because uninstructed minds are more open to declamation than to argument, to the insinuating eloquence and *ex parte* statements of a popular pleader, than to the solid reasoning of an unbiassed judge. It is so much easier to comprehend objections than solutions; so much more gratifying to human pride and the love of display, to attack what is revered and established than to be contented with quietly defending it; so much more congenial to our fallen nature to wish to discard a system which enjoins humility, and watchfulness, and self-denial, than submissively to obey its dictates; that we should not always think it safe for the less intellectual classes of the community to be initiated into the objections of infidels; even supposing those objections to be presented in the tone of candid argument, instead of being conveyed, as they are in the writings of Paine and his followers, in the language of irony, satire, and contempt. It is not every man who is conscious of the goodness of his cause that knows how to withstand these irritating weapons, which goad even where they do not wound, and frequently make the opponent begin to suspect himself to be ridiculous even when he may be certain he is right. But if such be too often the effect, even where there is a consciousness of the goodness of the cause and the rectitude of the argument, how much more when these poisoned arrows fall on a mind unguarded by such a buckler—a mind unfortified by truth and open to every objection! And who can deny that such is too often the case with the poor and uneducated in every country? Is it to be

supposed, for example, in our own manufacturing districts, where the poor are busily engaged in mechanical labour from their early infancy—where the churches are insufficient even for their richer neighbours, and where, in consequence, thousands live and die almost, if not altogether, without private or public instruction, untaught in infancy, uncatechised in youth, ignorant of the Scriptures, and unprepared by devoutness of feeling for studying them to advantage—that persons thus thrown on the world should be able to weigh arguments and sift objections, even if those arguments and objections were presented in a fair and unimpassioned manner? How much less then, when, as in the writings of Paine, they are obtruded with an effrontery which passes among the illiterate for honest boldness; and are mixed up with railings and sarcasms, and appeals to the passions, the prejudices, and the very appetites and favourite indulgences of the reader!

Now we certainly are not afraid that the arguments for and against the divine inspiration of the Gospel, should be discussed by those who are in a situation for arriving at the truth. But is this the case with the great majority of the readers of Paine and Carlile? It is true, they may possess that “common sense” to which these writers make appeal; but we do not scruple to say, that common sense alone is not sufficient for determining the question which these men have seen fit to raise. Suppose that Paine had chosen to assert that the New Testament was written in Kamskatchan instead of Greek, would mere common sense have determined the question? Will common sense decide what is the statute law of England on any subject involving much professional research and ancient learning? Will common sense determine the dispute at issue between Mr. Bellamy, Mr. Todd, Sir B. Burgess, and others, relative to



the accuracy of the authorized translation of the Scriptures? And if not, why suppose that mere common sense is sufficient to decide upon points which have employed the learning and sagacity of successive ages, which require a knowledge of ancient languages and customs, an acquaintance with history, and an extent of research and correctness of argumentation, which by no means fall to the lot of the great body of mankind? It is to little purpose that common sense can comprehend the *ten* arguments alleged against the Gospel, if it cannot also take in the *ninety* in its favour.

What then, say the admirers of Paine, are the poor to do; for learning they have none, and common sense, it appears, will not by itself settle the questions at issue? We reply, that common sense *will* settle the only question which *ought* to be at issue; and that the unfairness of Paine and his colleagues is conspicuous in bringing questions to be decided by common sense, which do not come under the province of this useful endowment. Common sense would tell the poor man, that he is not a competent judge of the greater part of Paine's arguments, and that those who are reject them. Common sense would tell the poor, that what is admitted by the wise and good as a Divine Revelation, ought not to be treated with jests and buffoonery; but deserves veneration and calm inquiry, and comes with a presumptive evidence in its favour which ought not to be lightly rejected. Common sense would leave to the learned the examination of points beyond its ordinary researches, and would take *their* evidence as *data* on which to form its own conclusions. Common sense would honestly weigh the character of such men as the unhappy being whom our author has portrayed; and would ask how far it was probable that those who were honest and disinterested in nothing else, should be so in undermining the

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basis of civil and ecclesiastical polity; and how far a notoriously vicious man was likely to be the exclusive proprietor of the key of moral and theological knowledge? \* Common sense would lead men to believe Christianity, were there no other reason, from its internal evidence; its adaptation to the wants and wishes of mankind; its development of the human heart, and all its broadly marked characteristics, as a revelation from God. Common sense would reject sarcasms, obscenity, and levity, as unworthy of the cause of Truth; and judging by the plain facts of the case, would decide, that a system possessing such testimonies as Christianity must be allowed to possess, and producing such virtues as it undeniably produces, could not be the work of an impostor.

It is, in fact, no slight presumptive proof in favour of the Gospel, that it possesses that very sort of evidence which the case required. It makes its appeal to the great body of mankind, trusting chiefly (of course under the unseen protection of its Divine Author) to the ordinary arguments which sway the uneducated of all countries, who are in the habit of admitting, as true and indisputable, many things which they cannot prove, but which they firmly believe, and which habitually influence their conduct. The argument of *authority*, in its various forms, is that which chiefly decides the opinions of the illiterate: the followers of Paine himself can, generally speaking, have no other argument for their "no-creed" than the *assertions* of their leader; for it surely will not be pretended that they are complete masters of his subject, and can judge how far his arguments rest on true propositions,

\* For a sketch of the character of some other of these "oracles that set the world on fire," we would refer our readers to an interesting sermon recently published, on "The State of the Country," by the Rev. J. W. Cunningham.

and are cast in a truly logical mould. Now this argument of authority is abundantly in favour of the Gospel; and by means of it, that dispensation is usually believed in our early years. But as the nature of revelation is better known, new and higher arguments are discovered; and should the mind expand, so as to grasp the question in an *intellectual* point of view, the evidence will amount to the very highest kind of moral demonstration. The illiterate have not this argument, it is true; but they do not want it; they could not comprehend it: they do not seek for it in other things, and they shew their common sense by forming their principles, and regulating their conduct, in a mode more congenial with their habits and powers of mind. But for the intellectual there are arguments in abundance; and arguments of such cogency, that it would be difficult to find an inquirer who entered honestly upon the investigation, and returned unconvinced.

One remark more, and we have done. How do men argue and act in analogous cases? Would it be thought right, even by those who contend for the unrestricted dissemination of infidel abuse and blasphemy, that books and tracts, affirming the duty and the delight of sensual indulgences, and supporting that licentious theory by arguments, and state-

ments, and exhibitions, calculated to inflame the depraved, and to corrupt the hitherto undebauched imagination, should be freely circulated among our youth of both sexes? Would they contend, in this instance, that if the doctrine promulgated were false, it might be refuted by fair argument, and the evil be thus prevented? Would they not rather feel that such writings were not to be tolerated for one moment; that they must be suppressed, as *contra bonos mores*, as poisoning the very springs of human conduct? What good could be hoped for, in such a case, from the tardy deductions of reason, or the authoritative declarations of experience? The poison had been already administered, and would be likely, in a vast majority of instances, to operate with a force and rapidity which would render useless any remedies that could be applied. And yet can any man doubt that the arguments in favour of purity of conduct would exceedingly outweigh, in the estimation of cool and sober reason, those which it could be possible to adduce in favour of a life of licentiousness? Nevertheless, who is there that would choose to expose his own sons and daughters, or the boys and girls of the next village school, to the hazardous experiment of an unrestrained discussion of such a subject?\*

## LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

### GREAT BRITAIN.

PREPARING for publication:—Principles of Political Economy, by Mr. Malthus;—The Personal History of George III. by E. H. Locker;—A History of his Reign by the Rev. A. Stewart;—The Life and Writings of the late Mr. Sheridan, now first collected;—The late War in Spain, by R. Southey;—The History of the Indian Archipelago, by J. Crawford;—A Picturesque

Tour from Mount Simpron to Milan;—Two Expeditions behind the Blue Mountains in New South Wales, by J. Oxley;—The

\* We are glad to see that Mr. Harford has published an edition of his useful work in a *cheaper* (for the present is a very *cheap*) form for distribution; namely, one shilling per copy, or ten shillings per dozen. The profits of the work, if any, will be given to the Bristol Infirmary.



Elementary Parts of Pestalozzi's Mother's Book, by P. H. Pullen;—Lacon, or Many Things in Few Words, by the Rev. C. Colton;—The History of Parga, by H. Foseolo.

In the press:—The History of the Rebellion in 1745 and 1746, from the Manuscripts of Chevalier Johnstone;—Literary Hours, by Dr. Drake;—The late Political and Military Events in India, by H. T. Prinsep;—Journey in Carniola and Italy, by W. A. Cadell;—Account of Timbuctoo and Housa;—The last or Seventy-Eighth Number of Dr. Rees's Cyclopaedia;—Travels in Nubia, Palestine, and Syria, by Capt. Mangles;—Travels through Holland, Germany, and France, by Mr. Jacob;—General Index to the Literature of Great Britain and Ireland, by Dr. Watt;—The Topography of Athens, by Col. Leake;—A Visit to Upper Canada, by J. Strachan;—The Adventures of T. Eustace, by the Rev. S. Pigott;—Two Tours in the South of France, and over the Alps;—Memorials of Royal Worth, by the Rev. I. Cobbin.

*Vaccination.*—Sir G. Blane, Bart. in a paper read to the Medico Chirurgical Society, Nov. 10, 1819, selects four periods, each of fifteen years, for the purpose of exhibiting the mortality of small-pox in each of these series. The following is a summary:—

Ratio of the Mortality of Small-pox in London to the total Mortality.

From 1706 to 1720, one in 12.7; that is, 78 in 1000.—From 1745 to 1759, one in 11.2; that is, 89 in 1000.—From 1785 to 1798, one in 10.6; that is, 94 in 1000.—From 1805 to 1818, one in 18.9; that is, 53 in 1000.

Accounts from Macassar state, that the vaccine inoculation makes great progress there; above 1000 children having been inoculated by the surgeon, with lymph brought from Java. The King of Macassar has had all his children and several of his relations inoculated, and measures are taken to extend this useful discovery throughout the island of Celebes.

In the neighbourhood of Newcastle, an extent of twenty-eight square miles on the surface of the earth presents a series of seventy-five miles of iron rail-ways, while the interior of the adjacent coal mines contains them to as large an extent. Five or six wagons, made entirely of iron, fastened to each other in regular succession, descend these roads without any other

mover than their own gravitating force; while by means of a pulley, or wheel, a certain number of carriages, in descending, occasion a certain number of others to mount, in order to take in a load at the summit of the inclined plane.

The Solar Eclipse, which will happen on the 7th of September of this year, will be the greatest which has been visible in this part of Europe since the year 1764; or will again be so before the year 1847. Like these two eclipses it will be annular: the position and magnitude of the ring will, of course, depend on the situation of the spectator. In no part of England will this annular appearance be observed: it will be seen, however, in the Shetland Islands. On the continent, also in any part of that track of country which extends nearly in a straight line from the north of Westphalia to the South of Italy, the inhabitants will have an opportunity of beholding this singular phenomenon.

It has been stated, that the exemption which the inhabitants of London, for the most part enjoy, from some diseases common to other large capitals, is owing to the sulphureous naptha emitted from the coal checking the progress of febrile affection. To prove that the air is saturated with this naptha, it has been remarked, that the wasp, an insect to which sulphur is obnoxious, is never seen within the sphere of its action.

*France.*—A royal brig was lately fitted out at L'Orient for a voyage to Senegal, as a steam-packet, the first of this construction that has quitted a French port for a distant expedition. Intelligence has been received of her safe arrival at the place of her destination, having performed the passage in sixteen days.

*Russia.*—The ecclesiastical organization of the different religious denominations in Russia is as under:—

The Catholics of Lithuania, of White Russia, and Western Russia, have their archbishops, bishops, religious orders of both sexes, with colleges of Jesuits, &c.—The Protestants, both Lutheran and Reformed, have their superior consistories in each government. In Finland, these consistories have at their head a bishop, and in the other provinces, a superintendant general.—The Armenians, whether united or not, have their archbishops and bishops, and the latter class have a patriarch.—The

Moravian Brethren of Sarepta have their separate ecclesiastical jurisdiction.—The Mahometans, whose number amounts to nearly three millions, have two muftis.—The sectaries of Lama have their lamas or priests.—The Schamans, and the unbaptized people of the Finnish race, have also their priests.—The Jews have their synagogues, their rabbins, and a superior school at Witepsk.—In general, all religious persuasions are allowed plenary toleration, provided they do not attempt to make proselytes.

*Mount Etna.*—The travellers who have scaled Mount Etna vary much in their reckoning as to its height above the level of the sea. The Canon Recupero, an indefatigable traverser of "Mont Gibello," assigns to it 15,000 French feet. The Canon has been in the habit of making observations on the volcano, for nearly forty years successively, ascending it once every year. M. le Comte de Borch, in his letters on Sicily, assigns only 9,660 feet. M. de Saussure, finds the height by a barometrical observation to be 10,032 feet. Captain Smyth makes it 10,203 feet. All travellers who have ascended Etna agree, that from it may be seen the rock of Malta, the Æolian isles, the Ionian sea, the entrance of the Adriatic, and the coasts of Albania.

*India.*—The image of gold, described in the following document, is now deposited in the East-India Company's warehouse.

"COPY.—Bombay, May 31, 1819.—This is to certify, that the golden image of Vishnu, herewith exhibited, was found at Nassick, in the month of May, 1818, with jewels and other property belonging to his highness Sereemunt Maharajah Bajee Row Peishwa Row Pundit Purdhan Bahauder.—This beautiful image, which is composed of the finest gold from Mount Ophir, was made in the year 1707, and weighs three hundred and seventy tolas. It has ever

since been preserved with the highest veneration as one of the principal household deities in the family of Leewajee and his descendants. A numerous and expensive establishment of Bramins and other attendants were constantly maintained for it. It accompanied the late Peishwa in all his pilgrimages in a state palanquin, escorted by part of his choicest troops. In this manner the deity [idol] was sent to Nassick during the late Mahratta war, where it was discovered by the British authorities, and sent to Poonah, with the rest of the property found at Nassick, to the Hon. Mr. Elphinstone, who directed Capt. Fearon to dispose of the same on account of Government.—(Signed) J. Fearon."

*Pitcairn's Island*—A subscription was set on foot on the 1st of September, in Calcutta, and soon completed, for supplying the inhabitants of Pitcairn's Island with implements of husbandry, and other useful articles. These interesting people, it will be recollected, are descendants of the mutineers of the *Bounty*, and were visited a short time since by Captain Henderson, on his voyage from Valparaiso to Calcutta. The Captain is now proceeding again to Chili, in command of the ship *Hercules*, and proposes calling at Pitcairn's Island with the articles which have been purchased under his direction, for the use of its inhabitants. About 3,000 rupees have been expended. Among the articles which have been provided, besides useful tools and implements of husbandry, are some live stock, two chests of fruit-trees, secured for a long voyage, one keg of marrow-fat peas, two boxes of vegetables, and a select assortment of seeds and stones for sowing and planting, suited to the soil and climate of Pitcairn's Island, from Dr. Wallich, superintendent of the Botanic Garden; a strong boat, of which the islanders were much in want, and, we are glad to add, some elementary tracts, and a few Bibles and prayer-books.

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

SERMONS on the death of his late Majesty, by

The Rev. W. Dealtry, B.D. F.R.S. Rector of Clapham and Watton.

The Rev. John Stedman, A.M. head Master of the Royal Grammar School, Guildford.

The Rev. C. S. Hawtrey, A.M.

The Rev. John Hollist, Minister of St. James's Church, Manchester.

The Rev. T. Cotterill, A.M.

Prayer for the King, the Duty and Interest of the People: a Sermon, by the Rev. C. Simeon.



Grounds of Contentment, Religious, Moral, and Political, possessed by us, as Christians and as Britons; a Sermon, by the Rev. James Beaver, B. D.

An Inquiry, chiefly on Principles of Religion, into the Nature and Discipline of Human Motives; by the Rev. John Penrose, M. A. formerly of C. C. C. Oxford.

The Messiah, by Mr. Bayford. 8vo. 10s.

Sermons, by Dr. Busfield. 8vo. Vol. II. 12s.

Essay on the Trinity, by Mr. Jones. 18mo. 1s. 6d.

Sermons on various Subjects and Occasions, by G. S. Faber, B. D. Vol. II. 8vo. 12s.

The Truth, Nature, and Universality of the Gospel: a Sermon, preached at Stirling, June 29th, by Ralph Wardlaw, D. D. 1s. 6d.

The Principles of true Christianity vindicated, in an Address to Deists, by William Grimsbaw. Price 1s. or common 6d.

Affliction; or the Blessings of God manifested. 8d.

The Domestic Minister's Assistant: a Course of Morning and Evening Prayer for the Use of Families, with Prayers for particular Occasions. By the Rev. W. Jay. 8vo.

An Inquiry on the Duty of Christians, with respect to War, including an Examination of the Principle of Peace Societies, by John Sheppard. 8vo. price 6s.

Geraldine; or Modes of Faith and Practice; by a Lady.

#### MISCELLANEOUS.

The Chronology of the last fifty years.

A Key to the Chronology of the Hindus. 2 vols. 8vo. 18s.

Views in the French Capital and its Vicinity, by Captain Batty. 4to. 12s.

An Account of the Arctic Regions, with a History and Description of the Northern Whale Fishery, by W. Scoresby, jun. F. R. S. E. 2 vols. 8vo. 2l. 2s. boards.

A Historical and Statistical Account of the Principalities of Wallachia and Moldavia; by W. Wilkinson, Esq. 8vo. 9s.

A New and Impartial History of Ireland, by M. M'Dermott. Vol. I. 8vo. 12s.

Miscellanies; by the Rev. Richard Warner. 2 vols. 12mo. 10s.

Lessons of Thrift; published for general Benefit, by a Member of the Save-All Club. royal 8vo. 1l. 1s.

Lady Russell's Letters. 12mo. 6s.

The Glory of Regality; a Historical Treatise of the Anointing and Crowning of the Kings and Queens of England; by A. Taylor, F. S. A. 8vo. 15s.

A Commentary on the Systems which have been advanced for explaining the Planetary Motions; by J. Burney, R. N. F. R. S. 8vo.

The Comforter, a Poem. 8vo. 3s. 6d.

Poems, descriptive of Rural Life and Scenery; by John Clare, 5s. 6d.

Retrospection, a Rural Poem. 12mo. 5s.

Sacred Lyrics; by James Edmeston. 12mo. 4s.

A Reply to an Article in the last Number, viz. LXIV. of the Edinburgh Review, entitled Parliamentary Enquiry. By John Davison, B. D. Rector of Washington, Durham, and late Fellow of Oriel College, Oxford. 8vo. 3s. 6d.

## RELIGIOUS INTELLIGENCE.

### CHURCH OF ENGLAND TRACT SOCIETY.

THE Committee of this institution remark, that "although uniformity of judgment may not exist, they feel it to be their duty and delight, to 'hold the faith in unity of spirit, and in the bond of peace.' And, since differences of opinion are permitted in the church militant, they would trace the wisdom of God in educing good from evil, and overruling the infirmities of Christians,—their watchful, and perhaps too suspicious, jealousy of each other,—for the more effectual preservation of the sacred writings, from the hand of sullen bigotry, that would encumber them with human traditions; from that of presumptuous theorists, who would rob them of passages that contain most salutary truths;

and from the attempts of any, of whatever school, who might be disposed, with a bold temerity, to corrupt the sacred text. So that, in fact, the differences of modern Christians, like the too bitter dissensions of the ancients, contribute to secure for themselves, and to perpetuate for the benefit of posterity, the integrity of the inspired records."

Notwithstanding the pressure of the times, the funds of the Society have improved during the past year. The list of subscribers has been enlarged, and a few handsome donations have been received; by which means they have been enabled, not only to keep up a sufficient stock of tracts, but also to pay off the remainder of their debt. They express their sense of the regard to the welfare of this institution

shewn by "The York Religious Tract Society," "The Sheffield Church of England Tract Society," and "The Bath Religious Tract Society;" as also to the members of the Society in ten provincial towns; especially to their correspondents at Nottingham, Oxford, Gloucester, Pontypool, and the island of Guernsey.

Still, an increase of support from those friends who have already fostered this institution, will be necessary to enable them to carry on its concerns, with the vigour and activity, requisite to keep up a stock of tracts, equal to the demands arising in various quarters; especially as, with a view to the extensive circulation of their tracts, agents are obliged to be supplied, in different places, with tracts on commission, whilst payment is only required to be made for those tracts which they may have sold.

The Committee next give a statement of the publications during the last year. The demand for tracts previously published, having required the reprinting of several of the former Numbers, the Committee felt themselves precluded from sending many new tracts to the press; as it could not be done, without involving the institution anew in pecuniary distress. They have, however, added to their list of publications three new tracts of the larger series, and six folio sheet tracts. The new tracts in the larger series are the following:—

LVI. Some Account of the Life and Martyrdom of the Right Rev. Dr. Farrar, Lord Bishop of St. David's, who was burnt at Carmarthen, in the year 1555.

LVII. The Prayer-book at Sea, or Religion on board a Ship, written by a Clergyman of the Church of England, formerly a Lieutenant in the Royal Navy.

LVIII. Infidelity exposed, by some Account of the Writings and Death of Thomas Paine, or the Churchman confirmed in his Religion and Loyalty.

The folio sheet tracts were published with the hope of superseding, in some measure, ballads and other noxious productions of the press. Those who are conversant with the habits of the poor well know how fond they are of pasting papers, whether good or bad, on the walls of their cottages; and cannot therefore fail to appreciate the utility of the class of publications now referred to; which are also sold at a very reduced price, to induce hawkers to purchase and retail them. These sheet tracts bear the following titles:—

No. I. An Address to Members of the Church of England, on the Duty of Studying the Bible.

II. An Address to those who wish to attend upon the Worship of Almighty God, with devout Reverence, and to their spiritual Advantage.

III. A Clergyman's Address to his Parishioners, on Public Worship.

IV. A Clergyman's Address to his Parishioners, on Private Prayer.

V. A Clergyman's Address to his Parishioners, on Watchfulness.

VI. The Parochial Minister's Address to Godfathers and Godmothers.

VII. The Loyal Englishman's Appeal to the Scriptures.

The Committee next advert to the tracts for children and Sunday schools. The demand for Nos. I. II. III. and V. has occasioned a re-print of those tracts; and it is proposed, that Part II. of the "Festivals of the United Church of England and Ireland," (comprising those Festivals which commemorate the Apostles and Evangelists) shall be published without delay. Some of these tracts are adapted to the use of week-day as well as Sunday schools.

The Committee have not deemed it expedient to add to their series of Welch tracts during the past year; but they have endeavoured to discover channels, through which those already on the Society's list, may be circulated with effect through the principality; and they trust that future Committees will receive ample encouragement to prosecute this part of the Society's labours.

One of their tracts, No. XXVI. "Preparation for Death, or the Churchman on a Sick-bed," has been translated into the Manks Language, by the Rev. Hugh Stowell of the Isle of Man, and two thousand copies have been printed by assistance derived from this Society.

The total number of tracts, published during the year, amounts to one hundred and twenty-seven thousand.

The issue of tracts during the year has been 75,708 sold, 1,957 sent with the last year's Report to subscribers, and 9,585 voted to different persons for gratuitous distribution; making a total of eighty-seven



thousand two hundred and fifty;—the net proceeds of which amount to 20*5*l. 8*s*. 6*d*.

The Committee, considering into how alarming a state the country had been brought by the wide circulation of cheap publications, designed to inveigle the poor, and excite them to rebellion, were induced to make very liberal grants of their two last tracts (No. LVIII. and No. VII. of the folio sheet tracts,) of each of which, a second edition has been put to the press. Of No. LVIII. entitled "*Infidelity Exposed*," 5000 copies were sent to judicious persons, to disseminate amongst the poor resident in the disturbed districts;—especially in Manchester, Nottingham, Durham, Sheffield, Preston, York, Leeds, Bradford (in Yorkshire,) and Carlisle. Of No. VII. entitled "*The Loyal Englishman's Appeal to the Scriptures*," above 1700 copies were sent to the committees of the Sunday and week-day schools in Bristol and its vicinity, connected with the Established Church; attended with a request, that after the substance of the tract had been explained to the children, they might be furnished with copies to take home to their parents. Five hundred and fifty copies were sent for gratuitous distribution in the disturbed districts. The remaining donations of tracts were made to sundry charitable institutions.

A "*Religious Tract Society*" has been established in the diocese of Durham, of which the venerable Bishop of that diocese is patron; and tracts of the Church Tract Society, together with those published by "*The Society for promoting Christian Knowledge*," and "*The Cheap Repository*" Tracts, are to be placed, and those only, on their list.—"*A Religious Tract and Book Society for Ireland*," as our readers are aware, has been instituted in Dublin, by noblemen and gentlemen of that country; who are anxious, by a supply of good and cheap publications, to undersell those pernicious books which now corrupt the reading classes among the poor.

In furtherance of their object, they have requested permission to reprint, with such alterations as may appear necessary, each of the tracts calculated for circulation in Ireland. With this request the Committee have readily complied; and to encourage the sale of tracts, has likewise offered to send them on commission to persons resident in that country, and pay freight and duty. They have, in consequence, shipped a large order lately to the "*Religious Tract Society*" at Cork.

The Society's tracts are so much approved of in the islands of Guernsey and Jersey, that some of them, translated into French, appear regularly in a periodical work recently established there, entitled "*Magasin de l'Eglise Anglicane*." Besides which, Nos. XXVI. XLVI. and XLVII. have been published in a separate form, as French tracts.

A letter has been received from the corresponding secretary of a "*Religious Tract Society*" formed at Baltimore, expressive of the desire of that Society to receive and send occasional communications. The Committee gladly acceded to the proposal. Two tracts, Nos. XLVII. and L., have been already reprinted, with some slight alterations, by that Society.—The Committee have likewise received a letter from the Right Rev. Dr. White, Bishop of Pennsylvania, with a present of tracts published by "*The Society for the Advancement of Christianity in Pennsylvania*," and by "*The Episcopal Female Tract Society of Philadelphia*." They express their hope, that the unhallowed rivalry—not to say, bitter animosity—which has, on too many occasions, displayed itself between Great Britain and the United States of America, will gradually decline; as, by means of religious and benevolent institutions, the great mass of the community in both countries becomes more deeply imbued with Christian feeling, and a cordial interchange of good offices becomes more frequent.

The Committee express their ardent wish, that the clergy, in different parts, would form associations, similar to those in Durham, Sheffield, and other places; since scarcely any thing would more effectually uphold the interests of piety, loyalty, and good morals, within the precincts of the Establishment.

Before they conclude, the Committee again advert to the series of tracts for children; an object which they strongly recommend; in order that our infant population "by the blessing of God's Holy Spirit, may 'grow in grace' as they increase in stature; tread in the footsteps of those holy martyrs whose lives they read; and, instead of being governed by turbulent and headstrong passions, adorn their stations in society, however humble, by living as dutiful children, loyal subjects, and devout Christians. Whereas," continue the Committee, "unless supplied with wholesome instruction, and that in a way that shall gratify awakened curiosity, our modern

plans for the general education of the lower classes will but enable them to read, while the inherent corruption of their hearts may dispose them to admire and relish, seditious and blasphemous tracts."

They conclude their Report, by advertising to the recent death of their late friend and fellow-labourer, the Rev. J. Neilson, "the orphan's instructor and friend; whose meek and gentle spirit has been translated, they trust, from a world, where the ambitious aspire and the proud prevail, to that peaceful kingdom which is the pilgrim's home and resting-place."

#### CHURCH MISSIONARY SOCIETY.

We have frequently had occasion to refer to the highly gratifying and encouraging progress of Christianity among the liberated Negroes at Regent's town, Sierra Leone. In confirmation of these statements, we shall now present our readers with some interesting particulars, from the Appendix to the last Report of the Church Missionary Society. They are chiefly extracts from the letters and memoranda of Mr. Johnson.

On one occasion, he writes,—“The chief justice, the acting governor (the governor being absent at the Gambia,) Messrs. Mills and Burgess, American missionaries, and several officers of the African corps, with other gentlemen of Freetown, came this morning to Divine service. The church was quite full. There were 1100 or 1200 people present. The Missionaries were much delighted at the sight of so many black men and women, eager to hear the word of God. One said, that nothing less than a miracle had been wrought at this place.”

“On Sunday, July the 12th, the rain came down the most part of the day in torrents; and we consequently expected but few hearers. Before, however, I had read the exhortation, we had the great pleasure of seeing the church full. I could not help feeling for the females, who were all neatly dressed, but were wet through. In the afternoon and evening, we had the church nearly full again.”

Of a subsequent Sunday, Mr. Johnson says—“This day has been the most unfavourable which we have had this rainy season. It blew very hard, and the water

descended in torrents all the day. At Divine service in the morning, the church was nearly full. In the afternoon, during service, the brook had risen so high that the water had flowed over the bridge, and the people had to wade through for a considerable distance. In some places, it reached nearly to their arms. Blessed be God, who always fills his house of prayer here! Whether it rains, or whether it is fair, we are always crowded.”

Again, on another Sunday—“Divine service at half-past ten o'clock. The first seats were filled at half-past nine. Being a fine day, we were completely crowded; as, on fine days, we have generally strangers from other towns. The vestry, the stairs of the gallery, the tower, and the windows, were all full. Some of the seats which were fixed in the passages broke down, being overburdened. When I entered the church and saw the multitudes, I could hardly refrain myself, for my heart was full.”

On the Sunday after the death of the late chaplain, the Rev. Mr. Garnon, the Governor wished Mr. Johnson to preach in Freetown. He writes on the Saturday—“When my people heard that I was going again to Freetown, the place was in an uproar. I told them that I would return in the afternoon, and administer the Lord's Supper, and also preach to them. This would not satisfy them. They said, that, as Mr. Garnon was dead, they were afraid that I would stay in Freetown, and leave them. I assured them that I would not leave them. They answered, that if I staid at Freetown, they would follow me. The Governor came down from his house: several went to meet him, to tell him that I should not go. I received also a note from one, in which was written—‘Mr. Johnson, if you go, we all follow you.’ I told the Governor, who persuaded and assured them, that I should come back. They said, that if I did not come to-morrow, they would come and fetch me on Monday.”

The following passage shews the light in which they view their former superstitions. —“Yesterday, when the shingle-makers went to work, they met a man from Cockle Bay, who offered gregrees for sale. They brought the man to me, and appeared much displeased at the poor fellow. I told them that they had themselves been in the same state, and that they had reason to pity the man more than to despise him,

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and that our Saviour had not taught us to enforce religion with the sword. I told the man that it would be better for him not to come to Regent's Town again to sell greegrees, as he would always have a very bad market. About an hour after, a whole boxfull of greegrees was brought in; some of which were very curious, such as I never saw before. The girls and boys committed them to the flames, with great joy and acclamations."

Such numbers manifested a desire to be baptized, that Mr. Johnson writes:—"This desire becomes now so general, that I am afraid the enemy is about to sow tares among the wheat. I am at a loss how to act. I can scarcely believe, at present, that all is real, the number is so great: and yet, when I come to examine them individually, I must keep silence, for their language and conduct are wholly changed. May the Holy Spirit direct me aright! may such be added unto us as shall be saved!"

Again—"I have been all this morning engaged in speaking to people who came to me on the state of their minds. All the particulars would fill many sheets. I am still full of doubts and fears concerning the number who make a profession of Christianity, it is so great."

Of some of these candidates he writes—"They expressed much joy; viewing what great things the Lord had done for them, in bringing them away from their own country. Had they never been sold as slaves, they would never have heard of salvation! They praised God for having been sold as slaves!"

Many impressive illustrations of the influence of Divine grace on the minds of the liberated Negroes, appear in these extracts. For example: "A woman said, 'My heart follow me always. Me can't do good. Me heart so bad, will not let me. Me want to serve the Lord Jesus Christ; but me no sabby (know) how to serve him. Me fraid too much (very much.) Suppose me die, me go to fire: me been do bad too much.' I asked her what she meant by her heart following her always. She replied, 'Me no want do bad, but me heart always want do bad, and so follow me always.'"

A communicant said—"I often ask myself, if I love the Lord Jesus Christ; and I cannot answer that question. You said, 'Do you love the Lord Jesus Christ? Examine yourselves.' This makes me afraid Christ. Observ. No. 220.

too much. I think I no love him yet. I fraid too much."

The power of the Word of God is strikingly displayed in the following cases of some female communicants; all of whom, except one, are of the Ebo nation, which is the most savage of the tribes that arrive in the slave vessels:—

E. H.—"My heart trouble me too much. Sometimes me heart so hard, that it will not let me pray. I hope the Lord Jesus Christ will teach me, more and more, to love him, and to serve him. I, poor guilty sinner, thank God for send Jesus Christ to save poor sinners."

M. A.—"My heart remember, this time, all them bad thing me do before. Me bad too much. Me heart trouble me too much. Me pray Jesus Christ have mercy upon me, poor sinner! make me to love you more, more, more!" I asked, "Do you understand this time when I talk respecting religion?" she said, "Yes! me understand this time: first time me hear, when you talk, Massa, sometimes me fraid too much: me fraid me no love Jesus Christ."

M. M. "Wicked thing trouble me too much. Me want to do good, but me wicked heart can't let me. Me heart run away all this week—run all about." What do you mean, Mary, when you say your heart run all about?" "Suppose me pray, my heart run to my country—to Sierra Leone—all about. Sometimes them things me no want to remember, come in my heart; and then me can't say no more,\* but, 'Jesus Christ have mercy upon me, poor thing!' I no sabby what me must do. I hope Jesus Christ will save me. Suppose he no save me, me sabby lost for ever. Sometimes you preach, Massa—me think you only talk to me: me say in my heart, 'That me! me been do that thing!' Me fraid me no love Jesus Christ yet. Me want to love and to serve Him too much; but me bad heart! Me think sometimes me have two hearts—one want do good; that other always want do bad. O Jesus! have mercy upon me, poor sinner!"

I. A.—"My husband trouble me too much, Massa. He no pray: he no serve God. Suppose me talk to him about God-palaver, he take whip and flog me. Me have trouble too much, trouble too much! but the Lord Jesus Christ help me to take all trouble. But, Massa, sometimes me fraid he no love me, and me no love him. Oh may he teach me for good! Suppose,

Massa, you no been come in this country, we all sabby go fire—we be sabby nothing : (that is, we now know that we should have perished—we know nothing of ourselves.) We thief—we lie—we do all that is bad. I thank God for send you here, for teach us poor sinners !”

M. C.—“ My heart too wicked. Me can't love Jesus Christ. Me want to love him, but my wicked heart won't let me. When I pray, my heart tell me, ‘ What you pray for ? Jesus Christ no hear your prayer ! You too bad !’ Me no love my brethren in the Lord : me do not know what to do to love them. Sometimes my husband tell me something, me heart no like it—it raise up. May Jesus Christ give me a better heart ! for my heart bad past all hearts.”

S. I.—“ Me been sick, Massa. Me think me die. Me fraid too much. Me think me no belong to Jesus Christ. Me want to love and to serve him too much ; because he die for me, poor sinner. Me heart love this world too much. Me pray that Christ may teach me more and more, to love and to serve him.”

Mr. Johnson had been led to fear that his addresses to the scholars were without effect ; and had neglected for some weeks to go and speak to them ; when he was convinced of his mistake by the following circumstance :—

“ A young woman stood by the door of my room, desirous to speak to me. She said, ‘ I have no rest, day or night : my sins are too many [very many.] I am the greatest sinner in the world. I don't know what to do. My sins are more than any other person's.’ She afterward told him—‘ The second time when you came to the school, and asked us what we had heard on Sunday of the sermon, I was so struck, that I have since found no rest in my heart, my sins be so many. All which I do before, come to my mind ; and I think nothing but hell can be left for me. I am afraid to go to bed. I know that Jesus Christ did come into the world to save sinners : but I cannot believe that he has any thing to do with me ; for I am the greatest sinner in the world. Nobody can be worse than I am.’ ”

Another school-girl, about sixteen years of age, gave him a most interesting account of the state and conflicts of her mind :—“ About three months past you talk to the school-girls. When you done talk, plenty girls go and tell you what they been

hear on Sunday. You pass me, and ask me what the matter, that me no hear something. Me no answer ; but me shame too much. You tell me that you think, and be fraid, that me never pray to Jesus Christ ; but be careless and prayerless, and going down to hell. When you say this, me no like it all. You done. Me go home. Me begin to fear too much. Me try to pray ; but my heart came like stone. Me consider all them bad things me do before. Me fear more, more. Me no sleep ; me fear me die and go to hell. Since that time me no feel rest ; me think nobody be bad past me ; me worst, past all. But me think now that Jesus Christ be strong enough to save me. But me sorry too much that my bad heart is always against me : it will not let me serve the Lord Jesus Christ. Me no sabby what to do with my bad heart.”

Nine of these school-girls became candidates for baptism. Of these Mr. Johnson says—“ The simple but striking evidences which they give, of the influence of Divine grace on their minds, I cannot describe.”

Of a youth he writes—“ One of the elder carpenter boys came to me in great distress of mind. I encouraged him to go, with all his sins, to the Saviour of sinners. He went home, I trust, in peace. This young man had been my greatest enemy. He had opposed, in every way, the Word of God ; filling up the measure of sin with greediness !”

We shall close these extracts respecting the young of Mr. Johnson's flock, by his account of the death of one of the school-girls, about fifteen years of age :—“ She always complained greatly of the depravity of her heart. I was called up this morning, about one o'clock, by the woman who attends the sick in the female hospital. I found this poor girl in great distress of mind. She cried aloud—‘ Massa, what shall I do ? what shall I do ? I am going to die now ! and my sins be too much—I thief—I lie—I curse—I do bad too much—I bad past all people : and now me must die ! What shall I do ?’ I spoke to her on the ability and willingness of Jesus to save her. She said that she had prayed to Jesus to pardon her sins, but did not know whether he had heard her prayers. After I had spoken to her for some time, she became calm, and appeared to be in earnest prayer. She then expressed a desire to be baptized. I asked her a few questions on that head, which she satisfactorily answer-



ed. I then hesitated no longer, as her end was apparently at hand; but baptized her in the name of the Father, and of the Son, and of the Holy Ghost. I saw her again after family prayer. She appeared quite composed; and spoke a few words, with great difficulty, to express her peace of mind. I visited her once more, and, on asking her how she did, she said with great difficulty, 'I pray,' and soon afterward departed in peace."

We may probably take another opportunity of giving a few more extracts from this interesting Appendix.

#### UNITED STATES COLONIZATION SOCIETY.

The Second Report was delivered at the Annual Meeting, held, on the 9th of January of last year, in the city of Washington, and has lately reached this country.

The Board have been occupied in procuring information, with reference to a colony on the Western Coast of Africa, for the reception of the Free People of Colour of the United States; and have no doubt that a suitable territory, on the coast of that continent, may be obtained for the purpose, at less expense than had been anticipated. From the kind reception which the deputation of the Society met with, both in Great Britain and in the colony, the Board anticipate the future co-operation of benevolent men, and security to their colony from maritime attack. The friendly treatment, also, which the missionaries experienced from the native tribes and chiefs of the country, with the earnest desire which the far greater part of them expressed for the immediate establishment of such a colony among them, afford a like security against every other external injury.

Continued assurances have been received, in the last year, of the readiness of many of the Free People of Colour in the United States to avail themselves of the contemplated asylum, whenever a suitable territory for its erection shall have been procured. These assurances have proceeded from the most enlightened class of persons; comprehending individuals engaged in all the occupations of civil life, dispersed throughout the United States, and in sufficient number to form the basis of a respectable colony. To these assurances have been added the repeated declarations of several proprietors, of their readiness to

emancipate the whole or a part of their slaves, whenever a suitable abode in Africa shall have been provided for them, on condition that they shall repair to it.

Calumny has not been wanting in misrepresenting the objects of the Society; but the Board refer to the successful result of an address made to the citizens of Baltimore, which led to the formation of an auxiliary Society for Maryland, as "a sufficient proof that all such objections have only to be openly resisted in order to be overcome."

The Board state the measures which have been taken to obtain the countenance of the Legislature; and enter at large on the advantages offered by colonization in Africa, for enforcing the laws of the United States against the slave-trade. The Report of the Committee of the House of Representatives, in reference to a memorial from the Directors, speaks strongly in favour of the objects of the Society. The following extracts from that Report will manifest their views on this subject:—

"America cannot but sympathize in the wish to redeem from ignorance, barbarism and superstition, a continent of vast extent—spread out beneath every climate—embracing every variety of soil—and inhabited by a much injured and degraded portion of the human race.

"Your Committee cannot forbear to remark, that time is unceasingly aggravating all those domestic evils for which the memorialists propose the only competent remedy; and that the most auspicious circumstances conspire, at present, to promote its successful application."

The Committee of the House proceed, in the remainder of their Report, to urge, on various grounds, the support of the Society, under obligations so plain, and at a juncture so inviting.

In January, of last year, the Committee of the Society, addressed a letter to the Speaker of the House of Representatives, the Hon. Henry Clay, who is himself a warm friend of the institution, and was chairman of the meeting at which it was formed. In this letter they lay before Congress an account of the object and proceedings of the Society. This letter was referred to a Committee of the House, and the documents ordered to be printed. This

important subject is, therefore, now fairly before the people and the legislature of the United States.

We are rejoiced to find that the American government, in order to check the iniquitous traffic of Americans in slaves, have despatched from New York, the *Cyane*, a sloop of war, to watch the African coast, accompanied by a vessel chartered by the Society, and carrying out about eighty Free People of Colour, to form the intended colony. The *Sherbro* will probably be the seat of this colony. The Rev. Mr. Bacon is gone with the expedition under an appointment from the Government to receive and provide for such Africans as may be liberated from smuggling vessels. He will act also as the agent of the Society, in the establishment of the projected colony, and is accompanied by several assistants. Another vessel will proceed, with colonists, from the Chesapeake, but will not be despatched for some time.

#### NETHERLANDS MISSIONARY SOCIETY.

At the anniversary of last year, held at Rotterdam, a numerous meeting of the members was convened, and a Report read, containing an abstract of the intelligence contained in the monthly papers of the Society, with the addition of recent information from various quarters.

The Society has an institution at Barkel, for the preparation of its missionaries for their future labours. Into this institution five students have been admitted from the Basle seminary, making the whole number fourteen. In addition to the instructions given in various useful sciences, the Rev. Mr. Kam initiates them in the duties of a minister of Christ, by taking them with him, in turns, to visit the sick, to instruct children, to examine those who are received as members of his congregation, and to assist him in the other duties of his situation. The Directors bear honourable testimony to the diligence and zeal of the students; some of whom have made a respectable progress in Arabic, and have been entrusted with the correction of the proofs of the Malay Bible now printing in Arabic characters.

The Directors reported the arrival, on the coast of Guinea, of six Africans, who, after having had proper instruction in Holland, had been sent home at the expense of the Government, in order to become teachers of their countrymen.

#### CHINA.

The Rev. Dr. Morrison, in a letter, dated Canton, March 18, 1819, remarks—"I have completed translations of the twelve Minor Prophets, and shall yet have an opportunity to send them to Mr. Milne this spring. Mr. Milne had heard of some of the Testaments, and other books in the Chinese character having been left at Japan, and at Ochotsk on the Russian frontier.

"I received also, a copy of 'Detached Remarks,' in Chinese, which I drew up with a view to settle the phraseology used in Christian discourses, and to contrast the Buddha, Mohammedan, and Confucian sects, with the true religion.

"The printing in Chinese, at Malacca, is exceedingly satisfactory.

"The writings of the prophets are strikingly adapted to the state of the idolatrous and sceptical Chinese. O that a power from on high may accompany the word of God, revealed by the mouth of these ancient prophets!

"When fatigued and worn out two or three months ago, I wrote a small book, called a Voyage round the World, the object of which was to enlarge the minds of the Chinese poor, in respect to mankind generally, and to introduce the essential truths of Christianity. To this I added a map of the world, which greatly delighted the Chinese printer, who made some copies for himself, but in copying that part in which I mentioned 'Judea, where Jesus the Saviour of the world was born,' he obliterated the name of Jesus, I believe, through fear. I mention this to enable you to judge of the condition of this people."

#### BURNING WIDOWS IN INDIA.

Mr. Smith, a Baptist Missionary at Benares, having addressed a crowd of people, assembled near that city, on the occasion of a woman being burnt alive with the corpse of her husband; at the close of the discourse a Brahmin said, "Your Scriptures are quite contrary to ours: therefore I hope you will not speak much." After they had performed their superstitious ceremonies, they placed the woman on the pile with the corpse and set fire to the wood. As soon as the flames touched her, she sprang off the pile. Immediately the Brahmins seized her, in order to put her again into the flames: she exclaimed, "Do not murder me! I don't wish to be burned!" The Company's officers



being present, she was brought home safely.

Mr. Bowley, who mentions this affecting case in his Journal, adds: "The Hindoos are now preparing to transport her to Jug-

gernauth, there to end her days."—Such are pagan cruelty and superstition! We cite the instance, however, chiefly to shew to how great an extent British influence may be exerted among the natives of India, without the suspicion of political danger.

## VIEW OF PUBLIC AFFAIRS.

### FRANCE.

THE political state of this country seems still unsettled. The liberal party appear to have taken fresh courage from the concession made to them by the removal of the *duc de Cazes* from the administration; and they are putting forth all their strength to resist the new law of election, which the government seems to regard as essential to its safety. The original projet of this law was lately withdrawn, after having been for some time under the consideration of the chamber of deputies, and another substituted, into which various modifications have been introduced. This proceeding gave rise to a scene of altercation and violence which it would be impossible to describe. After frequent suspensions of the sittings, to afford the stormy debaters time to cool, it was at length resolved to permit the substitution of the modified projet. One-fifth part of the chamber is still to be annually renewed, but the mode of electing the members undergoes certain changes, the effect of which we do not at all comprehend, depending as it does on the peculiar state of property in France.

### SPAIN.

The Spanish Revolution has been advancing, hitherto, in a pretty uniform direction. The new Constitution has been proclaimed in all parts of the kingdom, amidst the acclamations of the people. The press being unrestricted, political writings, in addition to an abundance of proclamations and manifestoes, have been circulated with immense profusion. The general Cortes are expected to meet in the month of June. Thus every thing proceeds, upon the surface at least, smoothly and without interruption; but it is not to be expected that a revolution so sudden and decisive will be consolidated in a moment. It will naturally be regarded with an evil eye, by

those numerous individuals and classes of persons upon whose relative condition in society it inflicts a humiliating change. The losers in the contest will of course feel inclined to struggle, as far as may be prudent, with their new competitors, at least to watch for favourable opportunities of regaining their former ascendancy. In some parts, the people appear unwilling to forget past differences; as at Barcelona, where certain violent individuals, it is said, have drawn up lists of persons to be tried as enemies to the Constitution. The advisers of Ferdinand's unhappy policy are naturally trembling for their fate, and all of them have been dismissed from office. We trust, however, that the leading actors in the recent changes will be disposed to use their power with moderation; and to consider more the interests of their country, than the gratification of personal enmity; and that the merciful providence of God may spare that long-distracted kingdom the calamities which usually attend sudden and extensive political revulsions. —We are happy to perceive, that the two *Arguelles*, who had been banished on Ferdinand's return, have been raised to high situations in the government: one of them is appointed minister of finance, and the other minister of the interior. This last was always the determined enemy of the slave trade.

One most distressing scene, however, occurred at Cadiz, on the 10th of March, during the solemnity of taking the oath of allegiance to the new Constitution. In consequence of some misunderstanding between the inhabitants and the military, the latter fired on the former. The officers appear to have lost all control over their men, who killed and wounded, to the number, it is said, of several hundreds of the people, before their fury could be restrained. The whole affair is still involved in great mystery. The troops, however, who

committed the outrage, having been replaced by others, the irritation appears to have subsided, and tranquillity to have been restored.

The effect of the Revolution upon the interests of the South American continent is not yet known. Recent advices from Peru mention, that Lord Cochrane had three several times attacked the Spanish fleet at Callao, and been repulsed. He still, however, continues the blockade.

#### DOMESTIC.

But it is homeward that we turn our eye, at the present juncture, with the most intense interest. The trials of Hunt and others, at York, for their conduct at the disastrous Manchester meeting of the 16th of August, which were proceeding when our last month's view of public affairs went to press, terminated on the 26th of March, after a patient investigation of ten days. Moorhouse, Jones, Wilde, Swift, and Saxton, were acquitted; and Hunt, Johnson, Knight, Healy, and Bamford, were found "GUILTY of assembling with unlawful banners an unlawful assembly, for the purpose of moving and inciting the liege subjects of our sovereign lord the king to contempt and hatred of the government and constitution of the realm, as by law established, and attending the same." Thus, the illegality of the meeting, and the seditious designs of those who convened it, are put on record by a solemn judicial decision. So far the result of the trial is conclusive, and *in one sense* consolatory; but the conduct of the magistrates still remains open for inquiry. Any individual who suffered by their proceedings may still bring his action for damages against them: and till this is done, they ought to be presumed to have acted legally. Judge Bailey, who presided on the occasion, and gave great satisfaction to the prisoners, by his urbanity and indulgent conduct, checked the production of evidence relative to the magistracy and military, as foreign to the question before the court.

It is the intention of Mr. Hunt, and those who were found guilty along with him, to move for a new trial, on the ground that the verdict was contrary to evidence and to the charge of the judge. Until the fate of this motion is known, it would perhaps be premature to enlarge on the subject.

Several other important trials for seditious publications, and seditious practices, have occurred during the month, which have all issued in the conviction of the defendants. And without doubt, it is greatly to the honour of the crown lawyers, that no prosecution has been attempted, without adequate evidence of delinquency on the part of the persons prosecuted. These convictions, we trust, will impose an effectual check on the alarming growth of seditious and other illegal proceedings.

We pass over several trials in different parts of the country for manufacturing illegal arms, and printing or vending seditious publications, to record the conviction of Knight, Dewsbury, Broadhurst, and three others, for assisting at the seditious meeting at Burnley, on the 15th of last November. The three persons just named have been sentenced to imprisonment for two years; the others for shorter periods.—A still more important conviction, on account of the rank in life of one of the offenders, is that of Sir Charles Wolseley, and Harrison the preacher of Stockport, for seditious language, and inciting the people to tumult and insurrection, at the public meeting held at that place last July. Harrison has since been convicted on two other separate charges (and might, but for the lenity of the prosecutor, have been tried on several more,) for seditious language; for each of which he is to be imprisoned twelve months, in addition to the charge in which he was implicated with Sir Charles, the punishment for which is not yet awarded.

Two persons, Bruce and Magennes, were convicted on the 8th of April, for shooting at Birch, the Stockport constable. The former has been respited, on account of some doubts as to his guilt. The latter has suffered the penalty of the law: he confessed his own guilt, but persisted to the last in asserting the innocence of Bruce. This unhappy man, Magennes, furnishes another proof of the awful tendency of infidel principles, which led him even to exult in the attempt to commit deliberate murder. Even after his doom had been unalterably fixed, he continued for a time to reject all religious aid, and appeared determined to die as he had lived, in hardened infidelity. Before his execution, however, he is said to have been brought to relent, and to have exhibited indications of repentance and of an earnest desire to



participate in the mercies of a Redeemer. We cannot, however, in a case of this kind, regard such indications without many misgivings.

But the most important of all these painful transactions are the trials, not yet concluded (April 26,) of the state prisoners implicated in the Cato-street conspiracy. The court having judiciously prohibited the publication of any part of the proceedings till the whole is over, we suspend our remarks till a future occasion. Thistlewood, who was first put to the bar, has been found guilty, after a trial of several days, of high treason. Ings, and Brunt have since been convicted of the same crime; and eight others remain for trial on this and other charges.

We should have been happy in stating that these numerous convictions, which fully prove the guilt of the parties, and the determination of our juries to enforce the laws of the realm against the mischievous designs and practices of the disaffected, had wholly prevented the recurrence of riotous and tumultuous proceedings. We grieve, however, to state, that such has not been the case. At Glasgow, and Paisley, and in the adjoining manufacturing villages, a most inflammatory address was posted up, calling upon the people of England, Ireland, and Scotland, "to effect by force, if resisted, a revolution in the government." It was without signature, but professed to be issued "by order of the committee of organization for forming a provisional government." One of the injunctions contained in this address was, that from the beginning of April, the whole population should cease from work; an injunction which was promptly obeyed by fifty or sixty thousand of the manufacturers of Glasgow and Paisley. The idlers crowded the streets, amusing themselves with political discussions, but abstaining from actual violence. The magistrates, indeed, employed such active measures to prevent, or if necessary to repress riot, that the peace of the towns was preserved. A skirmish, however, occurred at Bonny-muir, between a party of radicals and some hussars and yeomanry, in which one man was killed, and several wounded. A still more unhappy affray took place at Greenock, in which nine persons lost their lives, and fifteen were seriously injured. The occurrence originated in the populace attacking the military, who were escorting some prisoners from Paisley to Greenock jail. The mob broke open the prison, and

liberated all the *radical* prisoners, leaving the others in confinement. Many of the ringleaders in those disturbances are in custody, and will of course be tried for their offences. In the mean time, the alarm which had been created, has to a considerable degree subsided, and the manufacturers have quietly resumed their employments.—A variety of rumours have been circulated of insurrectionary movements in different parts of Yorkshire; but hitherto there has appeared no *clear* proof that such rumours were well-founded, however the extent of disaffection in that quarter may justify some degree of apprehension, as well as all proper measures of precaution, on the part of the civil authorities of the district.

Parliament assembled on the 21st inst. Mr. Manners Sutton was unanimously re-chosen speaker, for the third time, of the house of commons. On the 27th, his majesty is expected to open the session in person, by a speech from the throne. We look forward with no small interest to the deliberations of the assembled legislature, and we most earnestly pray, that they may be guided in all their proceedings by that "wisdom which cometh from above," and which is characterised as "pure and peaceable, full of mercy and good fruits, without partiality and without hypocrisy." Their task is a very arduous one; and if they discharge it well, they will be entitled to the lasting gratitude of their country. They are called to apply, not mere palliatives, but effectual and permanent remedies to the existing evils. To make adequate provision for the moral and religious instruction of the great body of the people, and for the due education of our youth in right principles and habits;—to reform such circumstances in our internal police as tend to demoralize the labouring classes—our gin-shops, our lotteries, our Sunday newspapers, our prison discipline, and above all our poor laws;—to provide for the present wants of our overflowing population, and to check the ruinous progress of its factitious increase: these are some of the duties which appear to us most imperiously to claim their attention. If they should continue to be overlooked, or postponed to a distant day, in the hope that the expedients employed to maintain the peace of the country, however they may repress disorder for the time, can have any permanent effect in averting the dangers which threaten us, that hope, it is to be feared, will be miserably disappointed. Those dangers originate in causes which lie beyond

the reach of either restrictive enactments, or judicial inflictions, or military force. Such means as these are, we admit, indispensably necessary to restrain the crimes which spring from disaffection and disloyalty; but they will not of themselves lessen the prevalence of disaffection and disloyalty, or even prevent their growth. To that end a different class of measures is required—measures involving, on the part of

those who administer our affairs, patient investigation, unwearied labour, unceasing vigilance, enlarged and comprehensive views, undaunted courage, disinterested benevolence, and a solicitude, which may be designated paternal, for the well-being of the people committed to their care. May God grant to our rulers these qualities in an abundant degree, and mercifully overrule their counsels to the public good!

## ECCLESIASTICAL PREFERMENTS.

Rev. T. Fisher, Roche R. Cornwall.

Rev. Thomas Garnier, (Rector of Bishop's Stoke, near Winchester,) Brightwell R. near Wallingford, Berks.

Hon. and Rev. Augustus Legge, Chancellor of the Diocese of Winchester, North Waltham R. Hants.

Rev. Mr. Lowe, Hallow V. Worcester.

Rev. Edward Graves Meyrick, D. D. Winchfield R. Hants.

Rev. Henry Thomas Austin, M. A. Steventon R. Hants.

Rev. Thomas Dade, M. A. one of the Senior Fellows of Gonville and Caius College, Cambridge, Bincombe with Broadway R. Dorsetshire.

Rev. Benjamin Vale, LL.D. late of Christ College, Cambridge, to be Afternoon Lecturer of St. Luke, Middlesex.

Rev. Mr. Gough, Rector of Gore's-bridge, c. Kilkenny, to be Dean of Derry.

Rev. Hen. W. R. Birch, M. A. Reydon V. and Southwold Perpetual Curacy, Suffolk.

Rev. T. H. Ley, Landrake R. Devon.

Rev. John Harbin, LL. B. (Rector of North Barrow) Compton Pauncefoot R. Somerset.

Rev. Henry Southall, B. A. Rector of Kington, Worcestershire, Bishampton V. in the same county.

Rev. David Rowland, (Curate of St. Peter's, Carmarthen,) Tregaron V. Cardiganshire.

The Hon. and Rev. Armine Wodehouse, M. A. West Lexham R. Norfolk.

Rev. Edward Herbert, B. A. Abberton R. Worcestershire.

Rev. J. Davies, Evington V. Leicestershire.

Rev. Jer. Burroughes, of Burlington St. Andrew R. Suffolk.

Rev. H. Blunt, Clare V. Suffolk.

Rev. J. W. Butt, Lakenheath V. Suffolk.

Rev. Harrison Packard, M. A. to the Rectory of Fordley, with the Vicarage of Westleton annexed, Suffolk.

Rev. Charles Leicester to the second portion of Westbury, co. Salop, *vice* Rev. Dr. Lawrence Gardner, resigned.

## ANSWERS TO CORRESPONDENTS.

A CONSTANT READER; MATHETES; B. W.; G. E. R.; J. M.; H. G.; THAARUP; CAMBRO-BRITON; W. D. L—ENSIS; ΕΛΛΗΝΙΣΤΗΣ; and a *Letter from the Curate's Committee*, are under consideration.

The *Memoir of Dean Milner* in our next.

We fear we cannot promise F. to find his copy of verses.

We are requested to state, that the remaining half of a 100l. Bank Note, No. 10,356, has been received by the British and Foreign Bible Society. The Sixteenth Annual Meeting will be held at Freemasons' Hall, on Wednesday, May the 3d, at twelve o'clock.

We are sorry to be obliged to decline inserting several lists of charitable subscriptions, which have been sent us; but our correspondents will perceive that our pages might soon be occupied with such details, to the exclusion of more interesting matter.

The Letter sent us for insertion, signed "A British Mariner," has already appeared in our pages (June 1814,) under the signature of C. C. C.